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NEW-JERUSALEM MAGAZINE.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. XVI.—NEW SERIES.—No. 5.

MAY, 1892.

THE PEOPLES OF INDIA.

THE Ganges is interesting for itself and also because it is so closely connected with the life of the peoples who live along its sacred waters. It drains the southern slopes of the great Himalaya range of mountains whose highest top is 29,500 feet high, as its great sister river, the Brahmaputra, drains the northern slopes of the same range of mountains, on the Thibetan side. But these two mighty rivers join their currents into one, near Goalanda above the Meghna, and from thence discharge the vast volume of waters by their many mouths into the Bay of Bengal, but this is a hundred miles more or less south of their junction.

The rise of the Ganges among the mountains is more than ten thousand feet above the sea level. In its first tortuous course, it is little more than a series of broad shoals — long, deep pools, jumping by rapids from one height to a lower height; and when the melting snows and rainy season come, the bounding waters present scenes of wonderful wildness and beauty. When the Ganges has reached Allahábád and takes in its twin sister the Jumna, as if conscious of its own dignity and vastness, it moves along so sluggishly — a true type of Oriental life — that it seems in no haste to reach its final goal. The average descent of the river from Allahábád to Benares is only six inches per mile; from Benares to Cal-

cutta, between four and five inches; from Calcutta to the sea, one to two inches. What sluggish waters!

One of the most interesting features of the Ganges is Oriental life which one sees in its fulness. How different the Ganges from one of our great western rivers. In each case one sees the life of the people on the waters and along the banks; but the scenes of the Ganges differ from those of the western rivers, as much as the peoples of these far separated countries differ from each other in the character of life and civilization; the one is Oriental — the other is Western.

At Allahábád let us climb to some height where we can overlook the wonderful scene spread out before us. It is a vast, sandy level along the river. There is a tongue of land in the not far distance, where the Jumna and Ganges join their sluggish currents. You will scarcely fail to see a band of pilgrims there or near. That tongue of land is the true Prayág; it is the place of pilgrimage. Hundreds of thousands of devout Hindus repair thither to wash away their sins in the holy waters of the sacred river. The band I saw and looked at as long as possible will forever remain a perfect picture of Oriental life in my mind. Thus is religion and business closely united together. I wonder if it were not just the same when Abraham came up from "Ur of the Chaldees" to go to the Promised Land. There we find the sacred waters of the Jordan, there the holy city of Jerusalem — just as the waters of the Ganges are sacred to the Hindus and the city of Benares is a holy city. Let me try to take my readers a moment to the holy city of Benares, holy in Hinduism. It is a city of temples, as we might expect. It is a rich city, for many rich merchants come thither to spend their last days, after a successful mercantile life, and prepare themselves for the heaven taught them in Hinduism.

We need to take an early morning sail on the river — a plenty of opportunities for one or two dollars. We will go and see the mosque and Ghâts. What a wonderful sight, the mosques and Ghâts in Benares. What a city of religion, of priests, of Hinduism. What a multitude of beggars throng our footsteps as we attempt to visit one of these temples.

The priests are most consummate beggars. They indicate to you at once that they want no offerings but silver, and rupees at that; no coppers or small money for them.

It has been said that Benares is both the Oxford and Canterbury of India combined. It is a city of sanctity and learning. Kapsila taught the Sankhya philosophy, Buddha or Gautama was there. I went to Sarnâth to see the long distance Buddha is said to have taken at a single leap — too much for mortals to take at one bound. These Ghâts along the river are some of them wonderful in an Oriental's estimation. At Rao S. Ghât is an effigy of Bhima annually washed away by the river to be as punctually brought back again. At the Kedar Ghât is the well of Gauri which cures all diseases. At another is Duyan Kûp, *Well of Knowledge* — a fetid, dark hole, full of votive offerings, in a state of decay — where Shiva dwells, and where the priests require a large offering in money. There are the burning Ghâts; we must spend a moment there. These are the people who sell the "death wood," raking the hot embers for white bones, piling up fuel and cow dung for the next funeral pyres. Near, may be, are bodies to be burnt covered with red and white cloths. These are the dead of today. Their friends sit near. Very soon the blue curls of smoke will rise up from the crackling fires to tell them above where these quiet votaries have finished their pilgrimage on earth — the Ghât of the holy city of Benares.

After all, the most interesting feature of this holy city is its population, resident and immigrant — both very large. Along the river banks flights of steps and slopes of the temples extend down to the Ganges; all day long immense crowds of devotees of all ages, ranks, and garments, both sexes, are seen bathing in the sacred river, praying by its waters' edge, washing their clothes, or bringing their dead to be burned. Throngs of dark-skinned men and women, boys and girls, stand in the waters up to their waists, whispering their prayers, pouring the holy water on their necks and breasts and dishevelled hair. Why are such crowds there? To wash away in their innocence and simplicity their sins in these

sacred waters. Every sort of people is there; for the whole world of these sunny climes loves the open air and the social life of the multitude. Big umbrellas are set up in the sand or mud, and under them, shielded from the hot rays of the sun, family parties sit and chatter and pray, after the long marches to wash and be saved in these holy waters.

I must close this perhaps too long notice of life on the Ganges today with Sir Edwin Arnold's question near the burning Ghât:

"Did these live previous to their late life, Raja? and will heaven grant them to live again?"

The good Jain quoted in Sanscrit from the great Bhagavad-Gita, —

"He is unknown to whoso think they know, and known to whoso know they know Him not."

"There is the metaphysical and the practical answer. Have which you will. Truth in all languages transcends expression. Words cannot tell what the informed soul knows and feels. It is enough for us Jains to believe that the life of these dead men was the outcome of former births, and that as they have passed this life well or ill, so must their next life surely be moulded."

Surely there is some philosophy in the mind of that man. I am not sure the Eastern wise men are so much behind the Western in some directions as many are led to suppose. The same Raja told Sir Edwin a story of the Muslim poet Malik Muhammed, and the Emperor Sher Shah. The emperor hearing of the poet's renown sent for him to come to court. He came, but was a weaver by trade, poor, mean in aspect; a grotesque face and squint eyes, but still a man of genius. The emperor broke out in a laugh of ridicule at the unprepossessing sight of the man; but the poet sweetly and gravely replied: "Do you laugh, my lord, at the Creator, or at what He has created?" A pretty sharp rebuke to the emperor. He probably saw its keenness, and was silent.

It is not a little remarkable and worthy of a moment's consideration, that we find the earliest civilizations in this world along the great rivers, especially the Nile and Tigris and Euphrates. We find them there in the very dawn of human

history. Doubtless it was the same in China, for we still find the most active Chinese life on the great rivers of China, as the Yang-tse-Kiang, the Hoang-ho or Whang-ho, the Ta-Kiang, and others. But all the early history of China reaches into pre-historic times, so that we know little of it.

Why were the earliest civilizations developed along the great rivers? Doubtless it was easier for the peoples of those times to procure their living in the rich alluvial lands called intervales with us. Domestic agriculture was little known; most of the grain, wheat, etc., and most of our vegetables were unknown, and the people lived on the natural products of the earth, and these grew more luxuriantly in the soils along the rivers. There is also life in its more interesting forms — the flowing current, the moving waters. Life is motion; motion is indicative of life. Did not these material signs of life attract the simple people? Is there not some correspondence here? At any rate civilization began there. The book of Genesis as well as all history makes this plain. Its records tell us of the early affairs of the peoples of the great rivers Tigris and Euphrates. A part of the garden of Eden lay along these rivers, for both of the names are mentioned in the description of it in Genesis. "A river went out of Eden to water the garden, and from thence it was parted into four heads" — the Phrath or Euphrates, and the Hiddekel in Hebrew; in Assyria, Tiklat; in modern form, Tigris, which manifestly is the Tiklat of Assyria, and the Hiddekel of the Hebrew.

The mention of these two rivers of the garden of Eden shows that this garden in part, at least, lay along these waters. Sir Henry Rawlinson places Eden in the same locality, but as he clings to the idea that a small tract or piece of land only is required for a garden, he limits Eden to a moderate sized piece of ground, or at most to a small territory. But the fact seems to me to be that the Garden of Eden is the territory or lands occupied by the Most Ancient Church. Swedenborg says as much as this in A. C. 567:

Where the tract of the church was before the flood, may appear from the lands which the rivers encompassed that came forth from

the garden of Eden, by which in all parts of the Word are likewise described the boundaries of the land of Canaan.

In A. C. 4447, he says:

The Most Ancient Church, called man or Adam, was in the land of Canaan, consequently the Garden of Eden was there.

We know also that some of the peoples of the Most Ancient Church still lived in Canaan at the time Abraham came thither — the Hittites and Hivites. The very reason why Abraham was sent thither was because this was the country of the Most Ancient Church. He bought the cave of Machpelah of a Hittite. The Hittites at this time had a large empire in Asia Minor, and scattered colonies and cities over Palestine, even down into Egypt. The Promised Land, or land promised to Abraham and the people of Israel, extended from the Nile to the Phrath and Tigris. This seems plainly to have been the territory of the Most Ancient Church. This was the Garden of Eden; the four rivers, the Nile, Jordan, Phrath, and Hiddekel, or Tigris.

The earliest civilization mentioned in Genesis was in Babylonia. This was "Ur of the Chaldees" whence Abraham came. Babylonia was divided into two parts, Accad and Sumir, the Shinar of Genesis which lay in the southern part. (GEN. x. 10.) We find here on the lower waters of the Euphrates and Tigris, the earliest civilization within the limits of historic knowledge. The civilization of Egypt may be as early or earlier, but we have not so good an account of that. The earliest in Egypt lies outside of the limits of history, probably outside of the seat of the Most Ancient Church, while Babylonia was fully within its borders or connections.*

The primitive peoples of Accad and Sumir, were not Semitic. They spoke a language which was agglutinative, not inflective like the Semitic. It belonged to an earlier stage in

* I understand the term "Most Ancient Church," as used by Swedenborg, refers to the later period of that church when it existed in its more external and perhaps more nearly organized form. This church could not have existed in this more external form in Africa or among the native Africans. They belonged undoubtedly to the Most Ancient Church, but not to the peoples of it, in the more external form and organization so far as it had any organization.

the growth of human language. The agglutinative stage coupled words together. A whole sentence, nominative, verb, and object, was joined into one word — the distinctive parts tied together into one. We still join words together as rail-road, etc., but we do not join all the words of a sentence into one, as in agglutinative times of human language. So we know by the type of their language that the Accad-Sumir peoples were very different from the Semitic people who came to Babylonia in the earliest historic times.

Do we know anything about the language of these Accad-Sumir peoples? Yes. We know that they developed the hieroglyphics of previous times, pictorial or ideographic, into the cuneiform or wedge-shaped mode of writing, which we have found in the countries on and near the Euphrates and Tigris. The hieroglypic and cuneiform writings can now be read with ease, and by means of them a flood of light has been thrown on the early history of the peoples and times of the Old Testament. The Accad-Sumir peoples attained a high state of civilization and culture — built cities, had books and libraries written on clay and papyrus. Their books contained prayers and hymns to the gods.

The Accadians were, like the Chinese, a literary people; but their language was developed into a later stage than that of the Chinese; theirs being the agglutinative, while that of the Chinese is monosyllabic — the first of the three great stages, monosyllabic, agglutinative, and inflective. These several stages are of course indicative of the progress of the people among whom each one is found. The Accad-Sumir peoples have left in their cuneiform writings weighty testimonials that the Most Ancient and afterwards the Ancient Churches were in those countries along the Euphrates and Tigris, and that they had the Ancient Word among them. They had the story of the creation as we have it in Genesis. Sometimes the very wording and phrases of our book of Genesis are there. The Sabbath was then called by the same name, "Sabbath," which the Assyrian text defines as "a day of rest for the heart," while the Accad explanation was "a day of completion of labor." Singularly enough the Hiddekel of

the Bible is found in Accad as *id Idikla.* That both are one and the same name in different languages is beyond doubt. They also knew of the flood as described in Genesis. These things I have mentioned above, all point in the same direction and wonderfully explain some of the literal statements in the book of Genesis. They show that the Most Ancient and Ancient Churches occupied those countries; that they had the Ancient Word there and probably had it in both the Accad and Semitic languages. We know from Swedenborg that the first seven chapters of Genesis were taken entire, word for word in our book, from the Ancient Word. How this Ancient Word was made up in its letter, we know next to nothing. Whether it was first written in the Accad-Sumir language or the Semitic, we know not. We find some words like *id Idikla* in the Accad language, but this affords no certain evidence. This was previous to the strictly historic period, and we can only get glimpses into it.

Do we know anything about the people of the Most Ancient Church? Yes. They are mentioned in the Old Testament under the names of the Hittites and Hivites. In the tenth chapter of Genesis, Heth the Hittite is called a son of Canaan. Though this chapter is geographical rather than ethnological, yet it plainly proves that Hittite tribes were then found in the limits of Canaan. In the last days of the eighteenth dynasty of Egypt, Hittite invasions were coming from the north. The Hittites were not related by blood or race with the Semitic peoples of Palestine or Canaan. They were more nearly related to the yellow races of Asia. The darker yellow races of Asia became paler yellow in Western Asia, or the eastern part of Europe. The Hittites were long known in history, and are traced back to nearly prehistoric times. The Hebrews know them as "Khittim," the Egyptians as "Khatta," and the Assyrians by nearly the same name, and they are mentioned in the cuneiform inscriptions and known to be the same people. Abraham met them, Jacob met them, and they were ill-treated by his sons. They are traced up to the northwestern corner of the highlands of Syria. That may not be their original home — I doubt if it is — but this is as

far as they are yet traced. From thence they spread over Asia Minor. They were a powerful people in their best days. Now these ancient Hittites are at present quite well known. Their great empire in Asia Minor has a historic record. They were a beardless people, wore their hair in a peculiar manner, much like the yellow races of Central Asia, now were of a pale yellow complexion, and had a very peculiar aspect. Portraits of Hittite prisoners are given, and can now be seen on the walls of the great halls of Karnac. They have a very prognathous upper jaw, quite receding chin and forehead, giving them a peculiar look. The Egyptian artists who made the valuable inscriptions on the great halls of Karnac were no ethnologists, but they have indicated the race elements of the ancient peoples of their day with wonderful accuracy, and science today is greatly indebted to these wonderful inscriptions of the ancient Egyptians. Cuvier said, "Give me a small finger bone, and I will describe the entire animal." So the whole history and character of the nation and people of Hittites have been wrought out from similar hints and given to men within the last few years, so that we have a good idea of their empire in Asia Minor and Syria, and feel well acquainted with them as a people, their appearance, their dress, the upturned toes of the boots they wore; their sleeveless robes, their long-sleeved gloves; their color, complexion, hair, eyes, and other particulars too numerous to mention here. In fact a knowledge of the ancient peoples and ancient world is opening upon us at this day to a wonderful extent.

It has long been said that Asia is the cradle of the human race on this earth, but now the latest sciences — geology, anthropology, and ethnology — are against such a position. Each race of men seems to have had its own specific field of development. Surely Asia is not the continent which rocked the infancy of humanity, and can therefore in no true sense be called the cradle of the human race. It is quite probable that Africa is the continent, with the islands to the east and southeast, which was the home of the primitive man. This is the cradle of the black race. America is the home of the red or copper-colored race; Central and Eastern Asia

the home of the yellow race — the Mongolian, Japanese, etc.; Polynesia and the Malayan District, the home of the brown race; and Europe the home of the white race. It must be added, however, that Europe included Western Asia, and probably the northern border of Africa.

Color is a singular and yet striking characteristic distinction of man. There seems little doubt that a dark skin was the characteristic of primitive man. The color of mankind is owing to a pigment spread over the surface underneath the epidermis or outer skin. It extends to a greater depth in some races than in others. For instance, in the negro the pigment reaches to the muscles and brain. This pigment is deposited from the capillaries on the skin and membranes. Color of man has nothing to do with climates, as once supposed. True, exposure to the sun tans the skin, but every one knows this is never permanent and is not inherited.

Closely connected with the color of the skin is the color of the hair and eyes. There is black hair, pale flaxen hair, red which is a variety of black, brown or auburn which results from intermarriage in the ancestry of the dark and fair-haired races. There is also the flat hair of the African, the round hair of the Mongolian, and oval-shaped of the white races.

In the Bible we often come in contact with the Semitic race. They early went to Babylonia and formed the early civilization there, cuneiform writing, books, and the literature of that day. Whether it was a migratory movement or conquest we do not know; perhaps both. The Semitic peoples all have a great love of trade and commerce and by these have made themselves very useful in the promotion of civilization among their fellowmen. The Phœnicians are a memorable example. There are reasons for believing that Arabia was the primitive home of the Semitic peoples. They led a nomadic life; for instance the tent and home are synonymous. The tent was their house.

The ancient inhabitants of Babylonia were a mixed population. The Semitic people which came among them mixed with them, and finally all spoke a Semitic idiom or language.

It is not certain that the Phœnicians or Canaanites were purely Semitic; that, however, was their predominant element. In fact, wherever we look today over the races of man, we find them very much mixed. The black-skinned negro, the white-skinned European, the olive Asiatic, the red sunburnt Egyptian, have each their distinctive traits, but at the same time that they are distinguished from each other they have mixed and blended into a more or less new people, showing that there is a common humanity which runs through them all, and which holds them in close alliance; so that the saying of the apostle is still true that God "hath made of one blood all nations of men to dwell on the face of the earth."

I have indicated above the continental connection between Western Asia and Europe, and also indicated the probabilities that Western Asia was the land and home of the Most Ancient Church. The populations of Western Asia belong to the white races — not to the later but earlier white races. At that time there was probably more mixture of the white race with the darker shades of primitive man. The Amorites had a white skin, but they had come from the far northwest of Europe, and were living in Palestine at the time of Old-Testament history. The Hittites had a brown skin and black hair, and wore the pigtail like the Mongolian of today, but three of them instead of one; one on each side and one in the middle. The Caphtorim had a yellow skin, and light brown hair. In Meneptah's tomb the populations of Europe have a pale yellow skin and blue eyes. In the tomb of Seti I. the skin of the Europeans is yellow, and the skin of the Asiatics, a dark yellow, another red, and still another white. In the tomb of Ramses III., the skins of Europeans are yellow.

It would seem as if the dark color of the primitive man has been gradually fading into red, brown, yellow, and at last white. By what means is not well understood at present. We know that the later periods of the Glacial Age and the cold regions of the north of Europe, especially in the Glacial Age, seem to have done more or less to develop the white races of men. For it is in this portion of Europe that we find these races today. There we find the whitest skins,

flaxen hair, blue eyes, and fairest complexions. But these have been more fully developed since the time of the Most Ancient Church. The Most Ancient Church seems to have been established among the peoples of the white races in the beginning or first stages of the white race period.

Europe, including Western Asia and Northern Africa, was the great field, Northern Europe especially from the Ural Mountains and the Atlantic was the field for the development of the white race. Here man has reached his most eminent bodily condition and attained the highest degree of intellectual abilities. Here we find the Dolichocephalic and Brachycephalic, blending often into the Orthocephalic and Mesocephalic, living side by side, mingling with each other and aiding each other in most interesting and striking ways, contributing to the good of the whole community.

I do not believe that it is safe for us to take the ground that all the moral and intellectual powers and capacities are given to any one particular race or people. God distributes evenly his gifts. In every nation, he that feareth God and worketh righteousness will be accepted of Him. There are distinguishing traits which belong to the different races. No doubt of this. But anything like scientific conclusions concerning the psychological character of any particular race, awaits a vast amount of materials not yet acquired, and of study not yet completed.

As one goes about the world today, and sees the white Europeans and mingles with them, it is not long one requires to see that these people, whether in India or China or Japan, or any other part of the globe, consider themselves the intellectual leaders of mankind, and however unfit in many respects they are to fill such a position, they are yet seizing their opportunities with Tatar and Mongol and Indian; and God only knows the future of the races of men. As the Psalmist says, "He putteth down one and raiseth up another." The results of missionary labor among the apparently incapable Fuegians obliged Darwin to say that he had been mistaken in supposing these outcasts of humanity incapable of rising in the scale of the intellectual, the moral, and religious.

It is the manifest duty of the foremost people of today to work for the uplifting of all races and tongues and peoples, to send them on towards the New Jerusalem, and to carry to them its goods and its truths, knowing these spiritual and Divine truths are alone capable, under the blessing of the Lord, to lift up all men heavenward.

Bath, Me. S. F. Dike.

EVENING.

At the quiet droop of day
Leaden troubles glide away,
As the peaceful shadows stray,
Breathing rest.

Till day's garish gleam is past,
While the fierce contentions last,
And the soul is hurrying fast,
Sorely pressed;

All the throbbing nerves are strained
For a height yet unattained,
For achievements — to be gained
No one knows.

But when day's mad hopes depart,
All the rapt emotions start,
As sweet stillness fills the heart
With repose.

A. Lincoln Kip.

"The most ancient people did not let their eyes, much less their minds, remain fixed in visible objects, but used them as means of thinking of things celestial and spiritual in the kingdom of the Lord. . . . Afterwards, from traditions, men knew that those objects were significative, and therefore accounted them holy. By external things they remembered internal. . . . When the state of mankind was further perverted, then holy representative worship was changed into idolatrous, and things external were worshipped." (A. C. 2722.)

THE REV. NATHAN CLARK BURNHAM, M. D.*

I TURN to pay to the memory of Dr. Burnham, as a minister of the New Church, a long acknowledged debt of gratitude and affection. Preëminently a teacher of teachers, my obligation to his personal instruction and public work is very great. Almost with the beginning of my studies his instructions determined the foundations, and as I have often testified, contributed more than any and all other influences to such knowledge and understanding as I am able to have of the doctrines of the New Church. Many others can testify the same; and if I estimate aright the value of his work on "Discrete Degrees," the result of the studies of his active life, many more in the years to come will be thankful to the Lord that in His providence He could form and employ such a wonderful instrument of instruction as the peculiar mind of Dr. Burnham. From the very nature of the qualities of mind that contributed to his peculiar use, as much as from certain personal characteristics and limitations, he was the reverse of what is called a popular man; and the real value of his work receives, therefore, but tardy recognition from those it is calculated directly to benefit, and is in danger of being wholly overlooked by the great body of the church which is ultimately to benefit from it. It has been always with satisfaction that I have thought of the possibility that it might some day be my opportunity to testify to my brethren my own appreciation of the value of the ministry of him who was in a peculiar way my intellectual father in the church.

I shall detain you with but few biographical details. Dr. Burnham was born in Jefferson County, New York, Jan. 11, 1813; and was in his seventy-eighth year when he passed into the other world on the twenty-second of July, 1891. In 1830, when seventeen years of age, he received the doctrines of the New Church; or, as he liked to say, "embraced the

* An address, delivered by the Rev. L. P. Mercer, at Chicago, All Saints' Day, Nov. 1, 1891. Reprinted from *Messenger*, Nov. 18, 1891, by request.

doctrines." I have often heard him tell of the father, who was an unbeliever; of the mother, who encouraged the study of the Scriptures; of the visit of a minister interested in the establishment of a Sunday School, which suggested to him the committing to memory one of the Gospels which he recited from beginning to end to the astonishment of all; and of his surprise and joy, later, upon receiving his first New-Church book, the "Doctrine of Life." While studying law from 1831 to 1833, he gave much time to the Holy Word and the doctrines of the church; and in the latter years, on the advice of the Rev. Holland Weeks, who was his pastor, and the approval of the Society at Henderson, N. Y., he abandoned the law and began his preparation for the ministry; beginning with the study of language and natural sciences as well as theology, teaching school at intervals, keeping close to the instruction and as often as possible attending the preaching of the Rev. Mr. Weeks. The doctor always loved to testify to the sound learning, virile intelligence, and loyal churchmanship of this pioneer New-Church minister who left his impress upon so many minds.

Dr. Burnham was ordained at Cincinnati in 1840, by the Rev. M. M. Carll, assisted by the Rev. Adam Hurdus, with power to preach, lead in worship, officiate at funerals, and to baptize. Two years later he was ordained into the full priesthood, with the authority to administer the Holy Supper and solemnize marriages. From the time of his ordination in 1840, he filled pastorates in Cincinnati, Baltimore, New-York Second Society, Peoria, and Lancaster; and both when located and when free from pastoral charge was often engaged in evangelistic work up to the year 1876. In the earlier years of his study he took a deep interest in natural science, attending lectures at the University of Maryland while at Baltimore; and again, in New York, lectures by Drs. Draper, Paterson, and others; reading Swedenborg's "Animal Kingdom" and "Principia"; and afterwards practising homœopathy in Cincinnati and in Chicago. In 1865, he removed to Lancaster and began to put into form the studies which had most engaged his mind for several years, devoting all the time he

could spare to the preparatory labor for his book on "Discrete Degrees."

It must have been shortly after, in the fall of 1866, that he entered into my life, at Wilmington, Del., and I may take the opportunity of a reference to this first experience, to describe the impression of Dr. Burnham's peculiar and almost only power as a preacher. In the morning service, with the half-hour sermon, there was almost no impression except of a man hampered with a sense of no room to swing his subject in. In the afternoon he gathered me up, as a student looking towards the ministry, and in a three hours' walk and talk started more questions than I had dreamed of in all my life, leaving me with an eager, hopeful desire to know and understand, and a sense of the wealth of power in him to instruct, such as I never derived from contact with any other man. It may have been in part this influence which prepared me to be affected so marvelously with his evening lecture on "The Doctrine of the Word," but more, I am sure, his own sense of ample time to develop the subject, and the faculty that made him so singularly able in comprehensive doctrinal generalization and illustration. At all events the spell of that evening is upon me still, as I recall how he opened the nature of Divine revelation in the Word, and for two hours held his audience by the power of luminous statement and eloquent illustration. Those who never heard Dr. Burnham evangelize, that is, tell the new things revealed by the Lord to a sympathetic audience of novitiates, can have little apprehension of his power as a preacher. It lay in comprehensive, yet clear and accurate statement — in the march of reason, as each proposition and illustration led on to the next, with no loop-hole, nor any point to rest, short of absolute and wondering assent. I have seen him do the like, in recent years, with some single inquirer eager to listen, till I was astonished at his inspiration, illustration, and power. But the formality of the morning service, the limitation of time, or suspected opposition on the part of his auditors, seemed to dissipate this power. His achievements as a preacher were much greater in the mission field than in regular pulpit ministrations, and were at all times

somewhat dependent upon his sense of the openness of reception in his audience.

It was immediately upon becoming acquainted with Dr. Burnham that I began to meet with him in Philadelphia, where he was working on the diagrams, to make copies and record notes of passages, and receive that general direction in theological studies for which I have ever been so grateful, and which only those who have enjoyed similar privileges can fully appreciate.

In 1876, Dr. Burnham became the Professor of "Systematic Theology" in the Theological School of the Academy of the New Church; and in 1884, when his failing sight disabled him from the performance of that use, removed to Chicago, where his venerable figure became a familiar one to you at these services, and where in our Book Room I had the privilege of going over with him the completed work on "Discrete Degrees," in his final deliberation upon every word and least punctuation mark. Because of the intimacy of my early relations with him, and the almost constant intercourse of these latest, ripest years, I feel at liberty to speak of the peculiar characteristics and permanent value of his ministry.

1. First of all, a word as to his profound and accurate learning in the doctrines of the New Church. Accuracy was the demand of his intellectual love; and in common things he was content with nothing less than every detail of fact and sense intended; so much so that slovenly thinkers were annoyed, and observers amused at his incisive and minute demands. Such a mind in proportion to its intellectual honesty could be satisfied with nothing short of a full and accurate knowledge. Where that was impossible he could entertain opinions, but would form no conclusions. His general information was great, and accurately at command; but as to all things contained in the Writings of the New Church it was simply marvellous. His students were astonished at his ability to tell, not only what was written, and where, as to book and number, and often as to the part of number; but also what was not written. Perhaps more than one student for the ministry has to thank him for nipping in the bud some pet and

promising notion that ran ahead or apart from the record of things revealed. Nor was this minute and exhaustive knowledge of doctrine, a memory simply of what is written; but it was attended by a most accurate insight as to the pivotal passage, and most thorough testing of his conclusions in the light of this, and the other, and all teachings with a possible bearing on the subject. The honesty of his intellectual processes was manifest from his readiness to entertain any teaching from the Writings that promised to throw any new light on the subject; and the accuracy of his knowledge, by the ease and thoroughness with which he would show the proper place and relation of any misapplied passage, often, indeed, to the sad discomfiture of a controversialist.

As a specialist in doctrinal study he left to the church one work, the labor of his lifetime, that is neither appreciated yet as to its real subject nor as to its value, but which will be appreciated and become the foundation of all accurate, systematic theology in the New Church. The little book on "Discrete Degrees," with one hundred and seventy pages and thirty-five diagrams, is an exposition of Divine order in the universe, in the mind, in the Glorification of the Lord, and thus in the operation of Divine Providence. The Writings of the church are given by the Lord for the use of those who will be of the New Church; but the Lord while He supplies man's need abundantly, never does man's thinking for Him; and while He reveals truth abundantly for His church, does not take away from the church the benefit of systematizing the truth He gives and of applying it to various subjects: Precisely this work of systematizing doctrine He has left to be carried on by human minds, that their work may stimulate and help other minds, without possessing authority over them. In this work of drawing doctrinals from the storehouse of the Writings, Dr. Burnham's book is a directory furnishing a system of categories into which the teaching on various subjects scattered throughout the Writings fits and sheds its light so as to give unity and comprehensiveness of view. It is not only a monument of genuine doctrinal thought and learning, but will be a teacher of teachers, and the first in the series of

innumerable studies to enrich the preaching and instructive books of the church, more and more as the years go on. The impression that it is dry and technical and far from "practical," is so far wrong that like many other works of science it is fundamental to the greatly desired superstructure of use and symmetry and beauty and adaptability to life, which the people of the church are ready to welcome. And I can witness for one, to the memory of my old teacher, that I scarcely ever take up a theme of doctrine or life, or form a plan of instruction, that I do not realize the value of those categories into which all subjects fit to form a basis of unity and completeness, on which imagination may rest, and from which it may generalize principles and precepts. A ministry that leaves such results on earth, whatever its limitations, is one to awaken affections of gratitude to the Lord who forms man's mind and overrules his uses.

2. I must hasten to speak, in the second place, of Dr. Burnham's "special gospel" as I may call it — the Advent of the Lord in the Revelations contained in Swedenborg's books, and their Divine authority as the law of the church. It was his conviction on this subject, and his sense of the danger of loose and unformed notions among the ministers of the church, not less than the laity, that led him in 1876 to unite with eleven others in the institution of the Academy; and he wrote the paper on "The Advent of the Lord," the first in the serial published under its auspices. Though agreeing so far as he knew with others in the Academy on the subject of the priesthood and government in the church, a sound and loyal attitude on the Divine authorship and authority of the Revelation in the Writings, was his especial concern; and it was the pronounced position of the Academy on that subject which held his affection for it and its works after he was removed from immediate association with its workers. He believed the Lord had made His Second Coming by means of a man whom He called and prepared to receive and publish to the world the doctrines revealed to him through the Word, and by means of things heard and seen in the spiritual world; and that it was so Divinely done that neither from his own

intelligence, nor from the dictate of any spirit or angel, but from Divine "dictate in his thought," did Swedenborg receive and teach the doctrines of the New Church. And so highly important did he esteem an affirmative attitude on this point, especially in the ministers and teachers in the church, that he was at all times watchful for any weakness in regard to it, and aggressive in the assertion of it. I have never for an instant had any doubts on the subject, nor do I suppose any sound and loyal minister of the church doubts in his heart the doctrine; but expressions are often uttered and printed which indicate confusion, if not doubt, and carry confusion instead of power. And I think that it will be generally admitted that the church has been benefited and strengthened by the study and care which have resulted from the debate which Dr. Burnham kept alive for years in the Ministers' Conference, and made an issue in 1877. His position on this subject, however, must not be confounded with more recent developments of Academy doctrine, calling the Writings the Word and the Divine Human of the Lord, in a sense apparently intended to make the breach between themselves and others an absolute separation. Dr. Burnham had a way of calling for passages in support of wild inferences, and of demanding that those adduced should be quoted in their connection and definite bearing on the subject in hand, that would call a halt upon a good many assumed developments of the doctrine which was so dear to his heart, and which he so loyally defended.

One of the themes marked for special animadversion by Dr. Burnham, in season and out of season, was the state of the Christian world, and who shall constitute the New Church. It was one of his limitations, that what he had reasoned from the Writings no one could set aside except by actual statement from the Writings where that subject was especially treated of; and those who differed from him on this point, and entertained a larger hope for the Christian world, drew their conclusion from an insight and generalization based on the doctrine of Divine Providence for the salvation of souls. The kind of proof he demanded to change or enlarge his view

was such as could not be forthcoming; and that which gave confidence to others he could not by the very form of his mind entertain. But while never able to agree with him in his position on this subject, many of us have often been free to acknowledge the help of his influence in giving poise to our own minds, and in checking what seemed wild assumption in others. While one of the subjects less vital, as I view it, than any of the others in which he was specially interested, it is one concerning which he will learn more in the world to which he has gone than any of us can know till we come into that world ourselves.

One lesson those close to Dr. Burnham learned from his loyalty to the Lord in the revelations for the New Church, I desire to speak of briefly; that is, to be "affected" with what is taught. He liked to use the word "embraced," instead of, as we so often say of one coming to the church, "received" the doctrines. He felt they should be embraced with the heart in the simple and unqualified acknowledgment of the Lord in them. Less by his teaching even than by his own manifest affection, have I personally had my eyes opened to the possibilities of this affection. And chiefly in recent years, when reading to him from the Writings in his final review of the work on "Discrete Degrees," and in other hours free from controversy and disturbance, have I witnessed such evidences of the interior delights of wisdom as brought home to me the meaning of the words: "I, *Jesus*, have sent mine angel to testify unto you these things in the churches." The effect of his sphere at such times was carried over into my soul with an interior sense of the Lord's spirit and power, wholly indescribable except by the word "flame."

3. And now, without encroaching on that secret domain which belongs to the Lord alone to know, the state of man's interiors, I want to testify to the signs I have been made sensible of so uniformly in all intercourse with Dr. Burnham, witnessing to interior humility before the Lord, trust in Divine Providence, and, with all his aggressive assertion of what he understood to be true, an entire absence of desire to dominate even the intellectual freedom of others. Person-

ally he was not nice of touch, nor quick to perceive others' states; and he often gave the impression of intolerance when he was only zealous to instruct, and of bigotry when he only intended to lead into a larger freedom. The test of liberality is the ability to love and maintain friendly interest in those who cannot accept our instruction nor adopt our beliefs; and this Dr. Burnham had in so marked degree that his students, even, never felt his displeasure because they could not adopt his teaching, but only encouragement to go to the Writings and see for themselves and wait for light. His sphere was wholly different from the personal influence which is friendly to those who will listen, and separates all who will not.

No man knew better the absolute impotence of all means over evil except the Lord's own truth and love in the soul itself; none so well the utter worthlessness to regeneration of any change of life short of an interior repentance, and hold by faith on the Lord the only Redeemer and Regenerator. The sigh of heart over the subtlety of the *proprium;* the humble casting of himself upon the mercy of the Lord, and patient trust in his regeneration by processes known only to Himself; the love of spiritual companionship and interior joy in the revealed mercies of the Lord; these, with patient cheerfulness in his afflictions of body, long continued yet borne without complaint, made his last years beautiful. And these facts of his personal ministry ought to go as a witness and memory with his doctrinal legacy to those who will no otherwise know him, except in his written work.

I love to think of all these things that were best and most helpful in him and of their possibilities in the other life. Now all that was best will be perfected; the limitations and the lusts that belong to the body and its sensual and corporeal life, quieted and subdued; his vision clarified; his love purified. Then what an apostle of the Lord's Advent he will become! Those who go over from the church on earth may receive his ministry enriched with a gentleness, a spiritual "insight," a personal helpfulness that can come to none without the judgment. Whatever I may do that is good and true in the church on earth, even against his teaching, and

apart from his most firmly held convictions, some of which I cannot embrace, I shall still attribute, under the Lord, to his most helpful instructions and his loyal and ever encouraging admonition to keep close to the Lord and His only wise counsels.

Chicago, Ill. L. P. MERCER.

BRINGING NO SHEAVES.

A MERE, calm looker-on and passer-by,
I may not thread my cold, dispassioned way
Mid these broad thoroughfares, where deeds display
The generous outgrowth of a purpose high.

Forbid that it belittle or belie
The grandeur of the Harvest's white array,
If, at the closing of the busy day,
My empty hands the labor's worth deny.

The coming night holds not so many fears,
The high rebuke of holy men and wise
Hath for its milder justice many a plea:
But, in the final crowning of the years,
Who, for the thousand empty hands that rise,
Will their petitioner and counsel be?

Boston, Mass. FRANK WALCOTT HUTT.

A MODERN VIEW OF THE BIBLE.

THE less it is inspired, the more Divine!
Discovers an adept in Scripture lore.
So might we hold, as fails the sun to shine
The light of day will bless us more and more.
If then, the Word is only what some wit
Deems an afflatus answering his desire,
Oracular, as from the Pythian pit,
And innocent of all prophetic fire, —
Our weakness lies in reverent looking up
To regions of the truth beyond our plane,
Where Cana's wine fills to the brim the cup,
And Sinai's glory consecrates the strain.
Who thus evolves religion — upside down —
Counts New Jerusalem a dreamer's town.

Canton, Mass. R. P. ROGERS.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — VI.

CHAPTER IV. — NEBUCHADNEZZAR'S SECOND DREAM.

THE opening verses of the fourth chapter of the Book of Daniel, one to three, have reference to the decree which Nebuchadnezzar made, after witnessing the miracle of the saving of Shadrach, Meshach, and Abednego in the fiery furnace. They are in these words:

> Nebuchadnezzar the King, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought towards me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion from generation to generation.

These words seem properly to belong to the preceding chapter forming a conclusion to the wonderful miracle, and they are so placed by Swedenborg, as already noticed.

The language seems like the expression of an humble servant of the Lord, the sincere acknowledgment of the Lord's power. Nebchadnezzar was, no doubt, much impressed by what he had witnessed. But he was operated upon by fear, and not by love to the Lord. Those who are in the love of dominion are often compelled to acknowledge the Lord's power, although they have not ceased to love themselves, and to desire to exercise dominion over others. The language of the Popes of Rome has been full of this lip confession, while in their hearts they have thought of the power of Rome, and desired the submission of others to their decrees. There have been, of course, notable exceptions. This feeling, however, is almost inseparable from the exercise of arbitrary power. What follows in this chapter shows this.

The second dream of Nebuchadnezzar is a revelation of the state of his own life, and, in the higher spiritual meaning, it shows the spiritual state of the church, at the last times, when

it is wholly given up to the love of dominion originating in the love of self. The old saying, "Whom the gods would destroy they first make mad," seems to have a confirmation in this dream and what actually took place in the case of this King of Babylon. Some doubt has been expressed whether in his madness — which was of the species called lycanthropy (from two Greek words, *lukos*, a wolf, and *anthropos*, a man) — he actually led the life of a beast, or only imagined himself to do the things which Daniel predicted. From the language used by Swedenborg, in A. E. 1029, it would seem that we ought to accept the statement as it is given in this chapter literally, that is, as an historical fact, especially in verse 33, where the words of Daniel are declared to have been fulfilled. But the spiritual meaning is of course more important. We are told in the passage from the Apocalypse Explained, above cited, that, "by the state of Nebuchadnezzar is described the state of those after death who extol themselves as gods over all things of the church, namely, that they are driven out from man, that is, that they are no longer men as to understanding; that they become beasts, and eat grass as oxen, and that their hairs grow like the eagles, and their nails like birds' claws, whereby is signified that they are altogether sensual, that in place of intelligence they have infatuation, and in place of wisdom insanity; to eat grass, to have hair like eagles, and nails like birds' claws, signifies to become sensual."

We can readily understand that in a state of insanity where there is a loss of all rationality a person may become in outward appearance like a beast, and may even act like one, snatching and eating grass, although he could not live upon it as food.

Let us now consider briefly this second dream of the king. As in the first dream, it is recited in full, as the king told it to Daniel, and it is then repeated as Daniel gave the interpretation, with the particulars, some of which are repeated again when the fulfilment is given. The dream and the interpretation are one.

The great tree which was strong and reached unto heaven

has a double representation — it represents in the first place, Nebuchadnezzar himself, and all who, like him, are filled with the love of dominion and become insane from its lust, and, at the same time it represents the church at its consummation when this love prevails.

As in the former case, the king called in the magicians, the astrologers, the Chaldeans, and the soothsayers, to interpret the dream. One would suppose that they having failed to interpret his former dream, the king would not seek them again. This only shows however, that those who do not fully believe in the Lord and love Him, will, even after they have known from Divine revelation that the truth must be derived from the Word, still resort to external signs and proofs to know the will of God.

The correspondence of the tree to the church must be found in man himself, for the church is only a man in a larger form. The leaves of the tree are the thoughts and perceptions of the mind, which are at first connected with some knowledge of God, and thus have a fair appearance. It is said "the fruit was much," according to our common version, but Swedenborg translates it, the "flower thereof much," which seems to refer to the blossoms from which the fruit comes. There is a correspondence here to works, because the fruit of a tree corresponds to the good which is done by man. But there are different kinds of works — those which are done from knowledge before it becomes fully united with the love of doing good to others, are only fruit blossoms which may never grow into fruit.

The beasts of the field and the fowls of the air are the affections of the mind and the thoughts of man which look to self; for this tree although it grew towards heaven, does not really represent the spiritual church. It cannot be said that the first Christian Church was a spiritual church. It did not have a true idea of the Lord in His Divine Humanity as the source of all life and power; consequently it fell away and became a prey to the love of dominion. Had the tree been good, it would have afforded shelter for all the harmless

and innocent beasts and birds, and it would not have been hewn down.

In the process of time, when this church was fully consummated, a judgment was executed upon it. This judgment was accompanied by a new revelation of Divine truth. The Lord revealed Himself anew in order that the state of the church might be known. This is denoted by the "watcher" and the "holy one" who came down from heaven. The judgment was that this tree should be hewn down and destroyed, but the stump of the roots should be left in the earth, even with a band of iron and brass, in the tender grass of the field, and it is added, "let it be wet with the dew of heaven, and let his portion be with the beasts of the field until seven times pass over him."

When Daniel comes to interpret these words he applies them directly to the king who is warned what his fate will be, but as Nebuchadnezzar and his kingdom represent the church either in a state of purity filled with the genuine love of the Lord, or consummated and filled with the unholy love of dominion, we may properly understand these words as referring to the church at the time of its consummation, and the judgment upon it. The effect of every judgment is to remove all the mere appearances of religion, especially all external forms which are not in correspondence with heavenly internals. The Roman Catholic Church has maintained its power in the world through these very externals. When these are removed there remains nothing but the stump with the roots. These roots denote the different motives of the will from which the tree or the man has derived his power and life. If there be any remains of good, these will be kept alive by the dews of heaven, — by influx of truth from the Lord into the internal degree of human life.

At the end of every church or dispensation there are these remains of good in the will from which a new church may be formed. But there must be a full consummation which is meant by the words, "seven times shall pass over him."

The love of dominion is suffered to continue and to exalt itself until it produces spiritual insanity. During this state

the church is kept together by bands of brass and iron. When the king was walking in his palace twelve months after Daniel, called Belteshazzar, had interpreted this dream and was exulting in his power and grandeur, the voice came from heaven telling him that the kingdom had departed from him, and in the same hour the judgment was fulfilled — and the king became an outlaw and a wanderer, losing his reason and becoming like a beast.

When man is left to himself, unrestrained by law, and all his natural passions burn within him, he loses all rationality. This will continue until the evil has spent its power, and then if there be still some good left, the Lord raises him up and he again becomes rational, obedient, loving, and wise. The return of Nebuchadnezzar to power seems to be confirmed by what remains to us of the history of those times, and I cannot but regard the concluding words of the chapter, where he ascribes honor and glory and dominion to the Lord or the Most High, to be the expression of true worship, unless indeed, by the Most High, he meant his own god, Bel-Merodach. I think the representation changes after his return to reason. These last words of praise and honor are not those of a proud ecclesiastic or ruler, who still cherishes the love of dominion. The Babylonians, even, may become changed. The love of dominion originating in the love of self may become the love of ruling for the sake of serving. Certain it is that this must be the case with every one in whom the kingdom of heaven is established.

In verse seventeen of this chapter, we read these words:

> This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.

It is a common belief that the Lord makes use of all kinds of instruments to accomplish His ends, and even permits evil men to do good that His kingdom may ultimately prevail. What is meant by the "basest of men," in this verse, does not clearly appear, unless it refers to those who are suffered to

rule, after those of the Babylonish character are removed. We have seen kingdoms fall and men of low degree assume the places of power that have been filled by the learned and the great. In all the changes of government the end which the Lord has in view is the final reign of His own truth and love in the hearts of men.

In regard to the interpretation of this dream by Daniel, we have a remarkable statement from Daniel himself. When the king saw that the dream troubled Daniel, he said: "Belteshazzar, let not the dream or the interpretation trouble thee." Belteshazzar answered and said: "The dream be to them that hate thee, and the interpretation to thine enemies."

The Word of the Lord is interpretated in one way by the good, and in the opposite way by the evil. The king's enemies are those who would confirm him in the love of dominion, and these are the evil spirits who continually act upon man's evil affections and endeavor to confirm him in evil through false persuasions. But the truth always reacts against those who pervert and profane it, so that while the Word is a light and protection to the good, it is the means of destruction to its enemies. Daniel's interpretation of the dream must be understood in this way, and our own application of it, as exhibiting the dangerous and deadly character of this evil love, should be to that love in ourselves, which is our greatest enemy and is diametrically opposed to the love which reigns in the highest heaven, the love of ruling for the sake, only, of promoting the good of the Lord's kingdom.

Brookline, Mass. WILLARD H. HINKLEY.

ON THE USE OF THE TITLE "CHRIST" ALONE.

THE SUBJECT TO BE CONSIDERED IS AS TO THE PROPRIETY OF USING THE TITLE "CHRIST" ALONE OR THE NAME "JESUS" ALONE, IN SPEAKING OF THE LORD.

At the very beginning of his exposition of the Word, in the first published volume of the new revelation, Swedenborg makes the following announcement:

Hereafter (*in sequentibus*) by "the Lord," is meant, solely, Jesus Christ, the Saviour of the world. And He is called the Lord, without other names. He is acknowledged and adored as the Lord throughout the universal heaven; because He has all power in heaven and on earth. And He commanded, saying, "Ye call me . . . Lord, and ye say well, for I am." (John xiii. 13.) And after the resurrection the disciples called Him "Lord." (A. C. 14.)

This rule and example, thus formally announced at the beginning of his mission, Swedenborg continued to practise to the end. Nowhere, I believe, in all the works that he published in fulfilment of his public mission, does he speak of the Lord by either the name or the title alone which He bore among men. He always says "the Lord" or "the Lord Jesus Christ."

It cannot be doubted that there was a very real and important reason for this announcement and this practice of Swedenborg. And a little reflection will enable us to see the reason and the importance of it. Through perversion of doctrine the whole Christian world had come in effect to deny that the Lord Jesus Christ was very God. And names were consequently applied to Him that in themselves contained no acknowledgment of His Divinity. The world still, in some sense, acknowledged Him to be the Messiah (the anointed), which is in Greek the Christ. And making this title into a name — which it never properly was — He was, and still is, commonly called "Christ." He was not addressed in prayer, but the Father was addressed "for Christ's sake." Sometimes, and more frequently now than formerly, by those who

are affectionately impressed by the beneficence of His life and mission among men, He is called by the name He bore among men before His resurrection and glorification — the name "Jesus" — so sweetly expressive of His work of salvation; which work was signified and outwardly represented by the beneficent doings of His life in the world — which beneficent doings the use of that name is often an acknowledgment of. But the name "Jesus," in itself, does not imply an acknowledgment that He is God. That this is so is illustrated by the fact that the name is used by those who expressly deny His Divinity. The Father only was called "the Lord" or "God." The names thus in common use being such as did not involve any acknowledgment of the Saviour as very God, it was highly important that a method of address should be restored which did involve an acknowledgment that He is God. And it was important for another reason that throughout the writings the Saviour Jesus Christ should be called "the Lord": Because the doctrines of the New Church therein revealed are the very doctrines of heaven, and come down out of heaven, and throughout the universal heaven He is acknowledged and adored as the Lord. No appellation that did not involve this acknowledgment would therefore be consistent with these heavenly doctrines. So inconsistent is the title "Christ" alone with the doctrines of heaven that we are distinctly told He is not called "Christ," in heaven. (A. R. 839; T. C. R. 111.)

We are not as expressly informed that the Lord is not called by the name "Jesus," in heaven; but it is clearly implied in the statement that He is universally acknowledged as "the Lord"; and in the fact that throughout the writings, which are the doctrines of heaven brought down to us, He is never called by the name "Jesus" alone, but always "the Lord" or "the Lord Jesus Christ."

I have spoken of this method of address as a "restoration." In the passage quoted from the writings, at the beginning of this paper, it is said that "after the resurrection the disciples called Him 'Lord.'" It is not said that they never afterwards spoke of Him by the name "Jesus." In fact they

did; but they acknowledged Him as the Lord. And this appears in the Gospels, and throughout the apostolic writings, where He is often called "the Lord," "the Lord Jesus," and "the Lord Jesus Christ." There were reasons why He was still spoken of also by the name "Jesus," which do not now apply to us of the New Church.

But, since the introducton of the creeds which practically deny the Lord's Divinity, by making Him a subordinate in a trine of persons, or openly by proclaiming Him only a man, it has become common in the Christian world to address the Lord, in praise or in supplication, by the name "Jesus" alone. It is remarkable that there is absolutely no warrant for this either in the Gospels, or in the practice of the Lord's disciples as it appears in the Apostolic and the Apocalytic writings. There is, I believe, not one instance recorded in which the Lord's disciples addressed Him by the name "Jesus" alone. They called Him "Lord," and sometimes "Master" — often adding the names "Jesus" and "Jesus Christ."

The name "Jesus" was the familiar name by which the Lord was known among men in the world. To address Him by that familiar name involves something of familiarity, and appears to have in it a shade of irreverence, even when devoutly said. Is it not probably for this reason that the disciples never addressed Him by the name "Jesus"? The reason appears to me to be indicated also in what we are taught with regard to the propriety of calling the Lord "brother" — a practice also not uncommon in the Christian world. In A. R. 32, we have the following instruction on the passage, "My mother and my brethren are those that hear the Word of God and do it." (LUKE viii. 21.)

By "mother" the church is meant, and by "brethren" those who are in charity; and because the good of charity is "brother" the Lord calls those that are in charity "brethren," in MATT. xxv. 40, and also "disciples," in MATT. xxviii. 10, and JOHN xx. 17. But we do not read that the disciples called the Lord "brother" — because "brother" is good which is from the Lord. It is comparatively as with a king, prince, or magnate, who call those connected

with them by blood or affinity "brethren," yet these do not in turn call them so.

And in A. E. 746, we read:

It should be borne in mind that the Lord did not call His disciples "brethren" on account of His being a man like them, according to the accepted belief in the Christian world. It follows from this that it is not therefore allowable for any man to call the Lord "brother"; for He is God, even as to the Human, and God is not brother but Father. The reason why the Lord is called "brother" in the churches on earth is, that they have conceived no different idea of His Human than of the human of another man, — when yet the Human of the Lord is Divine. Because kings formerly represented the Lord as to Divine truth, and Divine truth received by the angels in the Lord's spiritual kingdom is the same as Divine good spiritual, and spiritual good is the good of charity, therefore the kings over the children of Israel called their subjects "brethren"; and yet it was not lawful in turn for subjects to call their king "brother." Much less is it lawful so to call the Lord, who is King of kings and Lord of lords.

Without direction other than that of the writings themselves, individually applied, and without concerted effort, the early receivers of the doctrines, and the New Church generally hitherto, with a unanimity and fidelity that are remarkable, have consistently followed the rule and example of the writings in addressing and speaking of the Lord in no other terms than such as contain an express acknowledgment of His Divinity. But the fact that a habit is springing up, especially with some of the younger generation of New-Church ministers, of calling the Lord "Christ" alone, or "Jesus" alone, seems to make it expedient to call some special attention to the subject, and invite reflection upon the question of its utility; and upon the question of the consistency and propriety of this departure from long-established New-Church usage, and from the rule and direction of the writings in which the doctrines of the New Church are revealed to the world.

Roxbury, Mass. S. M. Warren.

VOICES FROM THE PAST.

We feel sure that our readers will be benefited by reading some letters which have come to light lately, and which represent the earnestness and self-sacrifice of the New-Churchman of a hundred years ago.

The first is from Francis Bailey, who in 1784 heard a lecture given in Philadelphia by Mr. James Glen, who had come over from England, bringing some of the works of Swedenborg. Mr. Bailey became an eager reader and urged others to read. Being a printer, like Hindmarsh in London, he used his art to promulgate the new doctrines, received into his house the Rev. William Hill who also came from England to spread a knowledge of the doctrines, and later removed to Lancaster, Pa. The Hon. Robert Carter, to whom he wrote, was a wealthy Virginian, who removed in 1792 to Baltimore, in order to assist in forming a society of the New Church. For a time he was leader of that society.

PHILADA., April 24, 1795.

Mr. Robert Carter,

MY DEAR FRIEND: I have just published the address of the Rev. Mr. Clowes and transmit to you by post a copy. The number struck off is one thousand copies as directed by Mr. Hill. Two thirds of it was printed before I received yours of 11th inst. in which you desire me to print five hundred copies. Should it be more agreeable to you to pay for 500, than the number printed, I will make out my bill accordingly.

I waited on Mr. Mather* and he imparted your letter to me. I was very much pleased at your saying you would coöperate with me in the publication of the works of the divinely illuminated E. Swedenborg. Pecuniary motives had no hand in exciting this sensation; for I have carefully avoided soliciting the assistance of every one I thought capable of yielding it; being contented with what I could do myself. I have however discovered something of self, even in this, which I thought my duty. Thus "deceitful and desperately wicked is the human heart."

The publication of the Theology [True Christian Religion] was pretty heavy on me; but as I did not hurry it I was thereby enabled to work up the fragments of time to advantage. I have never yet been indemnified for one half of the paper expended in the edition. The care of a numerous family of children, the desertion of a great number of my former friends on account of publishing the writings,

* Afterwards a New-Church minister.

and possessing little more than the result of the blessings of Divine Providence on my own industry, are concurrent circumstances which have prevented my continuing to print the New-Jerusalem writings with that avidity and to that extent I both wished and intended. I feel however perfectly satisfied that all is as it ought to be.

I am your affectionate friend and humble servant,

FRANCIS BAILEY.

The next letter was addressed to Mr. Carter by the Rev. William Hill:

NEW YORK, Aug. 3, 1795.

DEAR SIR: Having to send a few copies of the second chapter of the "Arcana Cœlestia" to Mr. Butler, I beg leave to inclose a line to you to acquaint you of the receipt of my trunk and pictures which came to hand about ten days since, and to thank you for your kind attention to me in this as well as other respects.

From what you said when I was about leaving Baltimore, I expected that you may have returned to Virginia, otherwise I should have taken the liberty of writing to yourself concerning them; if you do return to Virginia to reside there, I should esteem it a particular favor to be informed thereof, and this for some reasons relating to Mr. Proud,* as from the accounts of some friends I have seen from Birmingham, I think there is much probability of his coming to America.

I lately called at the college to inquire concerning the tracts I left with a gentleman to send to the library, as I passed through the city to Baltimore, and found they had been well received and much handed about, insomuch that Dr. Kemp, the professor of mathematics, informed me that he had not been able to get the perusal of them, which he desired from the admiration excited by what he had seen. He promised himself much satisfaction in perusing the Theology, which I then presented, before it was deposited in the library. I have also been visited in my retirement at Flatbush by some professional characters purposely to inquire concerning the Writings, being recommended from Boston.

A set of the translated works has been just received from Manchester to the City Library, which was sent for that purpose by our friend Mr. Bragg, who has a very polite letter of thanks to transmit to England, in which some pains is taken to express the acceptableness of the *very valuable* writings of Swedenborg, and that there is no doubt but they will be read with the *greatest avidity*, signed by Dr. Johnson,† as chairman of the board, who is also the president of the College.

I understand the College Treatise on Conjugial Love called forth immediate inquiries for it, and a Physician of eminence, who has been perusing it with much impression, expressed to me yester even his fullest assurance that that work would do more to the recommendation of the Writings in America than all the rest, especially amongst the Women, and was much gratified with the hope of the most beneficial consequences to society arising from its publication.

Hoping this information may administer some encouragement in your publica-

* The Rev. Joseph Proud, of England.

† William S. Johnson, President of Columbia College, 1792-1800.

tion of this work and also all other laudable endeavors in the cause of Truth, I remain, with respects to Miss Julia, dear sir,

Respectfully and affectionately yours,

W. Hill.

The third letter is also addressed to Mr. Carter, and is from Charles Harford, of whom we can give no information :

Liverpool, Jan. 7, 1793.

Mr. Carter,

Sir : By a letter which you have sent to this country, addressed to Messrs. Mather and Salmon, and which Mr. Hill, a particular friend of mine, answered, I learn with pleasure that there are people who receive the Heavenly Doctrines of the New Jerusalem Church in America and that you are one of that number. This encourages me at this time to write to you and hope, sir, that you will excuse this liberty that a stranger takes. I am at this time advertising some of my property to sell in order to spend the remainder of my life and fix my children in America from under the influence of the evils and false politics of this country. It would contribute much to my happiness and to the happiness of my wife and children to settle near those who are of the New Church, as we well know that that doctrine can't be received interiorly but in good ground, being too pure for unjust minds which are too opaque for the heavenly light to penetrate to their centre. Now as these things weigh very heavy with me, and as I am not confined to any particular part of the country, I will take it as a great favor if you will as soon as possible answer the following questions : Are there lands to be sold in your neighborhood on the Potomac, and, if so, what quantity, quality, and price — either improved or uncleared. I may want several thousand acres. If there be any to sell can you send me a plan? I place the utmost confidence in your candor and advice ; therefore, if you condescend to write, write freely. We have had the pleasure of your son's company at my house, who was very well at that time.

I am, sir, your unknown but sincere friend in the Truth,

Chas. Harford.

"Some people believe that to live the life which leads to heaven, which is called spiritual life, is difficult, because they have been told that they must renounce the world. . . . But that man may receive the life of heaven, it is quite necessary that he live in the world and engage in its business and employments, and that he then by moral and civil life receive spiritual life. Spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven. For to live internal life and not external at the same time, is like dwelling in a house which has no foundation." — *Swedenborg*, H. H. 528.

WITH SPIRITISTS.

In November last, while visiting a patient, I was bitten by a dog, and suffered severely in consequence of it. A week after, a former patient of mine came to visit me, and, on my telling him of my mishap, tried to console me by saying that I need not fear anything as his spirit friends would protect me. I did not understand him, not knowing him to be a spiritualist so called, but he explained, and said that he visited often his former friends, now called dead, through the means of a medium in whose room they materialized; and that he then could speak with them the same as when still in the flesh. He also showed me a cabinet photograph with him seated on a chair, surrounded by his spirit band amongst which he pointed out to me his wife, his mother, his angel-mother, his guides, etc. As I had no time that afternoon to engage in a lengthy conversation, I thanked him for his good will and the information given; we parted. I believed him *mente captus*, and did not think anything more about the matter.

A week after he came again and requested me to visit a seance at the house of Mrs. D., where he would introduce me to his spirit mother, etc. I consented to come and see for myself, and, if possible, get at the facts, and expose a swindle.

I went that evening to the seance, finding myself in a small front parlor, containing about twelve very respectable-looking ladies and gentlemen. Permission was given me to examine carefully the premises, the wall, the floor, but could not find the least thing which could not be found in any other ordinary family parlor; nor was there anything which could be constructed to serve as tricks, etc.

At 8 P. M., sharp, the medium, whose form and features I deeply impressed on my mind, went into a trance and was carried by two gentleman into the cabin, which had been arranged between the two windows and which could not have

held more than a chair of simple construction. I was allowed to sit along side of the cabin. The medium had previously arranged the veils; the light above was also rendered dim, and covered with a piece of green tissue paper. The reasons given for this were not satisfactory to me, nor are they at this time, unless it be that the spirits cannot bear the light.

The circle began to sing "Nearer my God to Thee," when suddenly a tall female form, dressed in white, and covered by a large white veil appeared from the cabin, walked or rather glided across the room to a mortal friend of hers, entered into a short conversation, and retreated the same way, wishing us all "Good-night."

Then the circle sang again, when a second form made her appearance, walked to a gentleman, spoke to him and retired. A German lady spirit came forward rapidly, meeting her rather old husband in the circle. The meeting was a very cordial one, carried on in German. She was followed by a spirit son and daughter who repeated the same cordial reception by their mortal father. One of the ladies spoke fluently and correctly French, having been educated in Paris — so I was told — and having soon afterwards died.

Singing again, a male form — a former actor who is said to have died in Baltimore twelve years ago — came forward, requested more light, and showed a tall and manly form clad in a dress suit, and singing an Irish song to perfection. He was followed by one who took me by my hands, I carefully examining his hands and his clothes, and then he vanished out of my sight, I not being able to hold him. After him a female form again; to her I was introduced by one of the gentlemen of the circle as a young lady of C. She requested me to look in her face, examine her veil, all of which I did without finding any difference from terrestrial things, and she vanished. The spirit wife of my friend came. I was introduced to her, and she retired again without saying anything. Then a tall female form advanced only a few feet, excused herself for the short veil, and vanished like a mist through the floor, in front of my feet, without as much as a stir to the carpet, part of her

vaporous body touching, or rather going through, the tip of my shoes!

Here I was, witnessing a fact which I could not comprehend nor explain by any known established law, rule, or principle! More forms, more singing, when suddenly the voice of the controlling spirit called out to close the meeting, it being 11 P. M., saying a gentleman would miss the last boat — 11.40 P. M. — if not done so.

I went home, perfectly at war with myself as to what I had seen and heard. Four restless nights, and almost an impossibility to rid myself of the impressions which were made on my mind at that seance, which I shall never forget as long as I live.

My first intention was to see Rev. Mr. A., but being afraid of imposing upon his valuable time, I searched Swedenborg to see what he had to say about it. On reading A. C. 1114, I found some consolation and sufficient stimulus to investigate those strange phenomena, at least to find an explanation of this process called "materialization," but so far without results; nor did I have any desire to go there again. Meanwhile, copies of the *Banner of Light* were handed to me, then Allen Pardee's book on "Spirits," and a German spiritualist periodical, *Psychological Studies by Asakow*," Sphinx," edited in Brunswick, Germany, and were eagerly read, and also the searching investigation of Dr. Zollner, Astrophysicus, Berlin, were taken into consideration. From all these readings, I found that this physical mediumistic movement was already spreading over the whole earth, bringing forward old riddles and new, and until now unexplained, phenomena to the believing and unbelieving minds of men.

All this time I was constantly haunted by what I had seen. Day and night it followed me and became a torment. Old questions which stirred my mind twenty-five years ago, as to the being of a God, of the reality of Christ, of the saneness of Swedenborg's mind and doctrine, arose again, and, what was worst of all, a disinclination to read the Bible, to investigate those things from a New-Church point of view, overpowered me at times, so that I felt almost in despair, and

wished I had never met that man. Not only had I to deal with the enemies of my own household ; but my family began to look upon me in a strange manner — I imagined it at least — so that I did not rest until I asked my wife to go with me and convince herself of what I had seen.

We went on a Saturday afternoon. I was on the premises an hour before the seance began, examined again the room, etc., with the same result as the first time. 2.30 P. M., the seance commenced. I should mention here that I had a long conversation with the medium as to her feelings and experiences while in a trance. This did not lead to any light on the subject, as she said that she knew not what was going on. There were some New-Church people among the visitors — one of the ladies quite an enthusiast ; the medium also told me that she went once a week to a New-Church family in D., to materialize their spirit friends, also that she would come to me if desired.

This seance was more remarkable than the first ; a female spirit was announced who could not speak English. "A Dutch woman wants somebody here," the manager said.

As I was the only German in the room, I asked whether I was meant. She said "Yes," and, on approaching each other, she fell around my neck, embracing and kissing me, calling me by name as my mother only used to do. She also looked like her, was of the same size, the same little, soft hand, and she called my wife, who came, and whom she also kissed and embraced. She could not get away from me. I inquired after my father and other relatives, to which she answered that they were all well, and then vanished out of sight.

In the course of the seance, a friend of ours and my wife's brother, who was drowned last summer, made their appearance and shook hands with us. The former, whom I attended in his last illness, and who was a person not easily mistaken for any one else, on account of his tallness, slenderness, and white hair, beard, and moustache, came toward us, pressed both our hands, answered questions satisfactorily, and left no doubt in our minds as to who he was.

There were quite a number of materializations worth men-

tioning — one I ought to notice here. As I said before a New-Church gentleman was brought there by his wife, because he did not want to believe her; to him the first female form — tall and erect — came forward, addressing him thus, —

"You think that I am the medium. Give me the index finger of your right hand, and I will place it in the socket where eyes ought to be to prove to you that I have no eyes."

After having done so, she knelt down and spun from the tips of her fingers the short veil into a large one, covering her entire form, and then gracefully retired and vanished. My wife was convinced in the face of the things which she had seen. I visited, with an atheist friend, a seance where I watched the materialization of a spirit inside the cabin, observed some faces over the mantelpiece of the room, others here and there in the room, and some spirit rappings. The audience was not a pleasant one, and explained the presence of rapping and whistling spirits *ad nauseam*.

So far my experience with spirits. Just enough for me! I have no desire to see any more of them, even if they pretended to be my mother. I have seriously investigated the New-Church side of these things, and come to the conclusion that it is not lawful for any man or woman to look for these things. Thanks to Mr. Hayden's little book on the "Dangers of Modern Spiritualism. Your kindness in sending me "Pythonism of the Present Day" is highly appreciated. Now you can do with the above letter what you think best. With your "Pythonism" came along No. 23 of the *Banner of Light* headed by an article "Emanuel Swedenborg, the Seer, Sage, and Theologian." You had better see to it and have a competent man review and answer it.

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OPEN LETTERS.

ARE THE SIMPLE GOOD IN THE CHRISTIAN WORLD GENTILES?

Editor of the New-Jerusalem Magazine: —

It has been quite common among our writers of late to call the simple good in the Christian world Gentiles, or speak of them as in a Gentile state. I was at one time a good deal in that way of thinking, especially in consideration of A. R. 110, which says of a certain class in the Christian world that "they cannot be called anything else than Gentiles." But as this class is evidently quite another from those so often mentioned as in simple good, these are evidently not disposed of by the statement just cited; and as I did not find any statement plainly assigning them to Gentilism, I began to be less positive about the matter, and to content myself with calling them the "simple good" as the doctrines do. But the other day while looking up my reference for *Messenger* paper on "The Essentials to make New Churchmen," my eye fell on the statement in A. C. 6775:

> They are said to be in simple good who are in the externals of the church, and simply believe the Word as to its literal sense, each according to his apprehension, and who live also according to those things which they believe. . . . Such are they who are here meant by Midian; but in a proper sense they are they who are out of the church and live in good according to their religious principle.

I had read this statement many times, but had never noticed that this class who are evidently within the church where the Word is, and understand it in its literal sense, are said in conclusion in a proper sense to be "out of the church and live in good according to their religious principle." I confess that this discovery has left my thought not quite clear on the whole subject of the status of those who are only in the literal sense of the Word. Are they properly out of the church and living only according to a religious principle in which there may be good, but in which there is nothing properly of the church? This statement looks that way to me now, certainly; and if this is the teaching, then we have something quite parallel in A. E. 450, 452, about "those who are in the good of life according to the doctrines of their religion, which as

to the most part were not genuine truths but falsities." But on this understanding what shall we do with those who are said to be of the external church, who qualify their good by the literal sense of the Word? (A. C. 7840.) Has any one made a thorough study of this, and can he give us light?

G. N. Smith.

MEN AND WOMEN.

Editor of the New-Jerusalem Magazine:—

In a letter just received from a lady about to identify herself with the New Church, she expresses surprise that in the last annual report of the Ohio Association, there are no ladies mentioned as being upon any of the committees or as officers, and she thinks they ought to have been represented. In reply, I write to her as follows:

The question of woman's place in the world is a large one. The writings of Swedenborg have very much to say that is new and important upon that subject. In approaching new truth we must be constantly on our guard against preconceived ideas, as they shut it out.

We teach that God does all He can for every one, but that each one receives according to his form — the form he imposes upon himself; therefore man's great responsibility. A heavenly soul is heaven in its least form, and all heavenly souls taken together constitute heaven. The Lord's presence in the soul makes it heavenly, but He inflows according to the form. There is no favoritism. This being true, the problem of life is to force ourselves, with the Lord's aid, into right forms.

Here we see the importance of shunning evils as shutting out the Lord. But there must be an affirmative as well as a negative side to our Christian life. We must not only shun evils but must place receptacles, proper vessels, in our souls, to receive the influx of the Lord, and it is only to the extent we do this that He can enter. Truth leads to good. The New Church is to be the crown of all former churches because it teaches genuine truths. While the Lord can lead a person into the heavenly life somewhat even while holding falsities, if they are held innocently, yet He can do so more rapidly and more fully if they are in truths.

Your object should be to become an angel — heaven in its least form — and to do this you must follow the proper means; shun evils and errors and learn the truth and obey it. Then the Lord can flow down into your soul and take up His abode in the temple of your being.

But just here is a marvellous fact: if you develop your spiritual life normally and properly, the goodness and heavenly beauty brought forth from the Lord will be different from that in the case of a Christian man. There are certain places in Swedenborg's works where this is fully explained. It is so intended by the Lord. You should respond, "Amen," and be content and thankful. Yes, and more; you should desire and aim to develop your life strictly along the feminine line. There

are great beauties and possibilities there, and if they are crushed or neglected the world loses them. You alone can bring them to fruition, but to do so you must work along that line and no other. If you try to be a Christian man instead of a Christian woman, violence will be done to these heavenly possibilities and they will be destroyed.

These are the general principles; to work them out in detail requires wisdom. Woman's sense of propriety must help to solve the question. Her sphere is sure to be widened in the future, but we should use our influence to see that it is widened along normal womanly lines, and thus that precious, spiritual element which she alone can furnish the world be brought to perfection.

Our church, as an ecclesiastical organization, allows women to do pretty much as they please, but most women as they become instructed in the truths of this new dispensation become exceedingly desirous to develop as women and not as men, that they may thereby not only more fully bless the world here, but also furnish their part toward that marvellous being of the highest heavens, an angel, consisting not of one, but of two, a husband and wife, in perfect concord and balance — the affectional predominating with her, and the intellectual with him, and thus each giving to the other, and building up each other's lives to eternity.

Glendale, O. H. H. G.

[Our correpondent began so far back that he did not reach the practical point of telling what the church uses are which women most successfully perform. EDITOR.]

FROM A GERMAN BROTHER.

Editor of the New-Jerusalem Magazine:

WE make an extract from a learned Lutheran clergyman, a German, now in the West:

The New Church is the true church, having a faith of the day; the old, one of the night. This only statement embraces a truth which is understood and cherished by all who have received it. Now, for many years past, the New Church has with a loving spirit been sending out books to the clergy, which have been read, partly studied, and by not a few studied and digested. By these means not only a number of the clergy were profited, but also a number of their parishioners.

Now as the New Church has gained this much headway, permit me to say that in my opinion another step forward ought to be made.

Men who are understanding the Heavenly Doctrines and are gifted with the talent of expressing themselves in popular and convincing language ought to get themselves ready for a lecture trip. And if before these messengers come to a place where New-Church people live, tracts had been distributed and invitations given out, the place where discourses on the New Doctrines are delivered on several evenings successively, would be well filled. (But do not understand me as if I allude to revival schemes. No; not much!) And as the Lord will bless such noble endeavors, what showers of blessings will flow into many hearts in days, months, and years to come, when eyes and ears begin to open gradually and hearts to receive. Especially those who rejected the doctrines of the old church by many hard struggles and severe combats, ought to feel most happy to make themselves useful when such an opportunity comes of attending and listen-

ing to a course of lectures. These people could help doubting comers a great deal, because they can lean on their strong staff of experience. And then the spirit of love, by which and in which the work is done to and for those who are in a faith of the night, will be a most beneficial power to heal many a wounded heart and to enlighten a skeptical mind. I should call myself a most happy man, if I, accompanied by English-speaking lecturers of the New Church, were one day permitted to preach among the Germans, and, when required, assist in English. But for me — as yet an outsider, a stranger! — when will it be possible to be within the line, where I am at liberty to speak from my heart what is true? I can sincerely state that I suffer often terribly internally. And as you know what the Lord's messenger states in chap. xxiv. 103 and 104, in the small work on "A Brief Exposition of the Doctrine of the New Church," you fully can understand what it means when a man, bound in captivity, sighs for freedom and true liberty.

"THERE are things which can be seen to the eyes of the spiritual body which are not visible to the material body. With the latter we behold the landscapes of the earth. But heaven has its landscapes. Heaven must be somewhere beyond the fancies of prophets and poets. The human soul is something. It is not a nonentity. It is not a mere idea. It is not a bodiless vagary. It is real. It is substance. It has parts and dimensions. It demands a locality. It cannot be conceived without a locality. So of every spirit. They are all visible. They know one another. A body can be seen by a body. A soul can be seen by a soul.

To Abraham, Lazarus, and Paul heaven is not now among the unseen things. It is as visible to them as earth is to us. As plainly do they see the Tree of Life beside the river as I now see the trees grow beside the windows of this church. They see the general assembly and church of the firstborn, as plainly as I see this congregation. They behold Jesus in His real personality as plainly as I now see in that chancel the bread and wine which are to be our Eucharistic Feast today. The angels of the Lord, as we are taught in Holy Scripture, encamp round them that fear Him. In this holy house, there in that organ loft, there among those orphan children in the gallery, they have pitched their white tents today. They crowd this pulpit. I cannot see them. You cannot see them. But they see one another. Your little girl may be among them and my little boy." — *The Rev. Dr. Deems.*

DOCTRINAL STUDIES.

EXAMINA ANNUARIA.

In his "Documents," Part II., page 988, Dr. R. L. Tafel describes the posthumous treatise on the Athanasian Creed. He says:

> The preface contains the following statements: "Those things are to be adduced which the Lord spoke in Matthew concerning the last state of the church; the same words are to be quoted and explained as in the work on 'Heaven and Hell,' 1. This signifies the Lord's advent, and on this account the Lord discovered the arcana concerning heaven and hell, the life of man after death, the Word, the last judgment, and the doctrine of the church. All these things were written in the Latin language and sent to all the archbishops and the chief men of this kingdom; and, nevertheless, not a single voice was heard; which is a sign that the things belonging to heaven and the church no longer affect [the minds of men] interiorly, and that the very end of the church is now at hand, nay, that there is no longer any church; for the church is where the Lord is worshipped and the Word is read with illustration," etc.

The manuscript of this work has been lost. We have only a copy of it made by young Johansen, who did not understand Latin but worked faithfully. From that copy the Swedenborg Society of London, published in 1840 the volume called *De Domino et De Athanasii Symbolo*, which contained the treatise which we are considering and also a smaller one concerning the Lord. What we have quoted from Dr. Tafel is a translation from the book of 1840, or possibly from the Johansen manuscript, in the keeping of the Swedenborg Society. Subsequently Dr. S. H. Worcester took hold of this matter with his skilled judgment, collated the published form with the manuscript which was loaned to him for the purpose, and produced a new and improved edition, printed in 1884 by the American Swedenborg Printing

and Publishing Society as an appendix to its edition of *Apocalypsis Explicata*. Dr. Tafel states that a translation of the work was published in England in 1848 by Mr. Maxwell. We do not know that a translation has been made in this country.

In the portion which we quoted in Dr. Tafel's translation, Dr. Worcester made some changes which did not affect the sense, unless it be at the very close when Dr. Tafel felt that prudence required him to place an "etc." and leave the last line untranslated. Dr. Worcester studied the difficult words and made a slight change which looks wholly reasonable. The subject obtains great importance because we have here a declaration as to what a church has as its marks of true life. It must worship the Lord; it must read the Word with enlightenment, not to confirm false ideas but perceiving its genuine truth; and then it must have a third mark which Dr. Tafel could only represent by "etc."

As Dr. Worcester gives the words they are:

> Nam ibi est ecclesia ubi Dominus colitur, et Verbum cum illustratione legitur, et examina annuaria e coetu [habentur].

The translation of this as it stands is not easy, and we are not surprised to find that Mr. Potts gives in the Concordance under "Examine" the two words *examina annuaria* without translation, which is a very unusual treatment and which shows that he was baffled. The word which Dr. Worcester supplied in brackets shows how he understood the words, namely, to mean some sort of annual examination in which doctrinal points might come up for scrutiny with benefit to the church.

We think that this view is certainly right, although *e coetu* is less clear than *a coetu* would be, unless we are to understand that several may be missing. Taking the usage of later Latin into consideration, the expression *examina annuaria* seems to be not doubtful, and to mean yearly examinations of doctrine. We suppose this to refer to public disputations in which theses are defended by persons, perhaps candidates for degrees or promotion, perhaps selected orators of skill in the presence of a general assembly. We would ask our readers

to help us with information as to how far such debates were in general use on the continent, but not in Great Britain to which Swedenborg referred by "this kingdom."

Before leaving this subject to those who can give further light, we would suggest that, while the religious bodies have been slow indeed to discuss vital questions of theology, yet church congresses and similar bodies have done a good deal of examination, not to speak of books and reviews, with results that are evident and hopeful.

THE EPISTLES.

It may be well to present what is said of the Epistles in several places in order to answer the question as to the degree in which they were inspired and their consequent usefulness.

Swedenborg wrote to Dr. Beyer from Amsterdam, April 15, 1766, on this subject, evidently in reply to an inquiry, and thus he expressed himself:

> In respect to the writings of the apostles and Paul, I have not quoted them in the Arcana Cœlestia, because they are doctrinal writings and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists wholly of correspondences, wherefore it effects immediate communication with heaven; but in doctrinal writings there is a different style which indeed has communication with heaven but mediately. They were written thus by the apostles in order that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they must be expressed in such a manner as to be understood more clearly and intimately. The writings of the apostles are nevertheless good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and Book of Revelation.

This passage explains at once why the Epistles were not drawn upon in the "Arcana," which is an explanation of the internal meaning, and why they are drawn upon so freely in other works.

A very similar statement is found in A. E. 815:

Since passages from the Word in which works, etc., are spoken of have been cited above, I will here bring forward those in which faith and believing are named, but only passages from the Evangelists and not from the Epistles of the apostles. The reason is that in the Evangelists are the words of the Lord which all cover a spiritual meaning by which there is immediate communication with heaven; but there is no such meaning in the writings of the apostles, yet they are books useful to the church.

Incidentally mention is made of the Epistles under the name of the Apostolic Word in Coronis, 59.

For the above reasons the coming of the Lord is so often predicted in the old prophetic Word, and for the same reason the Lord is proclaimed in the new Word of the Evangelists and Apostles and His second coming predicted.

A passage explanatory of Paul's inspiration is found in Diary, 6062:

It was shown that the Lord spoke from Divine Wisdom itself by correspondences as He spake by the prophets, thus from His Divine, and that Paul spake from inspiration, but not as the prophets did to whom every word was dictated, but that it was his inspiration to receive influx according to what was in him, which inspiration is wholly different and has no communication with heaven by correspondences.

Lastly we would quote a statement found in T. C. R. 154:

It is known that the apostles after they were endowed with the Holy Spirit by the Lord, preached the Gospel through a large part of the world and promulgated it by speech and writings, and this they did of themselves from the Lord (*ex se ipsis a Domino*). For Peter taught and wrote in one way, James in another, John in another, and Paul in another, each according to his own intelligence. For the Lord filled all with His spirit, but each one took a measure according to the quality of his perception and they exercised it according to the quality of their power.

SOCIETIES OF HEAVEN.

The well-known passage, H. H. 41, says:

The angels of each heaven are not together in one place, but are distinguished into societies greater and smaller according to

differences of the good of love and faith in which they are. Those who are in similar good form one society.

In this view the three heavens or degrees of heavenly life form three genera of angelic classification, and the societies in each heaven form the species under these genera.

When this is clear to the mind it does not easily understand the apparent reversal of the statement in L. J. 27, where we read:

All in the spiritual world are collected into societies, and the societies are of great size, and every society in its place forms three heavens and, beneath these, three hells.

This seems to reverse the statement of H. H. 41, and to make the societies more comprehensive than the three heavens. But it should be noticed that but three heavens are spoken of though the societies are said to be of indefinite number, and it will be found, upon some thought upon the subject, that this is only another way of saying the same thing. For the planes of heaven are in mental correspondence, so that a society in the second answers to one in the first and to one in the third. In other words it is possible to make a vertical division, so to speak, reaching from the highest heavenly to the lowest infernal over one line of the use and abuse of some good. This would give what might well be called a society of three heavens. The other manner of speech is of course more common.

One somewhat similar passage has been found in D. L. W. 141:

The whole heaven is divided into societies according to the differences of heavenly loves. So with hell, and likewise the world of spirits.

Here we have societies mentioned as the first division of the whole heaven, but no confusion is caused, because the division into heavens does not come into the paragraph.

It is of course possible that the passage L. J. 27 should receive a more limited application to the societies preceding the judgment and that the three heavens should be regarded as planes of one heaven showing as possible developments

therein, but we prefer to take the passage as a general and permanent description and with the understanding suggested above.

BOOK NOTICES.

THE CONDITION OF LABOR; AN OPEN LETTER TO POPE LEO XIII. By HENRY GEORGE. New York: United States Book Co. 1891. pp. 157.

IN a well-printed and yet inexpensive form, we have here the last presentation by Mr. George of his idea that private ownership of land leads to unrighteous inequality of wealth, and other conditions prejudicial to happiness and virtue, and that a tax laid upon land alone will remedy existing evils. The encyclical of May, 1891, on the condition of labor gave him an excellent opportunity, for it was a confession that something must be done, and an attempt to apply the remedy of trades unions and laws restricting labor and small land holdings. Mr. George has no difficulty in showing the utter inadequacy of such measures. He calmly canvasses the encyclical and destroys its argument. To the doctrine that "what is bought with rightful property is rightful property," he opposes the use of this argument by slave holders; to the point that private property in land proceeds from man's gift of reason, he replies that the forethought of the land speculator is no justification for him; to the pope's claim that "private property in land deprives no one of the use of land," he makes the obvious answer that all countries of large estates furnish; to the idea that "industry expended on land gives ownership of land," he retorts that then only the real users are entitled to it; to the pope's plea that private ownership of land is sanctioned by Divine law, he quickly opposes the Mosaic code as to land return and the equal sanction of slavery; to the notion that fathers should provide for their children by entailed estates, he sets up the better endowment of useful ability to work; to the claim that ownership of land makes better citizens, he simply asks His Holiness to look upon present conditions; and that it is a natural right he denies, declaring that God intends no oppressive conditions to be preserved.

Mr. George also takes pains to show in what his plan differs from socialism or any violent way of raising men to equality. He only wants equal rights. He only wants to relieve men of the

heavy burden of great landed holdings and he believes that then the natural working of human life will make the capitalist more secure and the employé more prosperous, will relieve the glut of laborers, will disband armies by taking away causes of rivalry, will put aside tariffs and tax-dodging, and will make the Divine promises to be fulfilled.

Our sympathies are with Mr. George in his high hopes. We deplore monopolies of every kind as infernal and regard tariffs as essentially selfish. We believe with him that the church cannot wink at existing evils without falling into contempt. Our difficulty is that it is not given to human foresight to see so far ahead as Mr. George does and to feel as sure that, by a mere shifting of taxation, the conditions of human life will be wholly changed. This is, however, no reason why the experiment should not be made and we hope that the single-taxers, who include a number of our people, and among them the editors of *The Messenger*, *The New Christianity*, and *The New Earth*, will endeavor to bring about a fair experiment of their theory so that it may be seen whether or not prosperity will ensue. The plan would be, as stated by Mr. George:

> Leaving land in the private possession of individuals, with full liberty on their part to give, sell, or bequeath it, simply to levy on it for public uses a tax that shall equal the annual value of the land itself, irrespective of the use made of it, or the improvements on it. And since this would provide amply for the need of public revenues, we would repeal all taxes now levied on the products and processes of labor.

THE SPIRIT OF MODERN PHILOSOPHY. By JOSIAH ROYCE, PH. D. Boston: Houghton, Mifflin, & Co. 1892. pp. 519. $2.50.

THIS handsome volume has been cordially welcomed because the lectures which it contains had already been given, with much acceptance, in several places. Dr. Royce is a competent and honest interpreter of those writers for whom he has intellectual respect — towards others he is merciless; but of the great Germans, however voluminous and inexact, he is a most conscientious exponent. Always rhetorical and excessively fond of thorough introductions, he seems to reach his subject tardily, but he is never without method. In the case of these lectures he had to adapt his topics to people almost wholly unprepared for philosophical exposition, and he took great pains to arouse and preserve their interest by raising practical questions at once, by using the literary spice which his wide reading furnished him with, and by giving personal details of love affairs and the like.

Going on in this way he would not have produced a book of philosophical value except to beginners, but he remedied that defect by putting in a great deal of his own thinking about cosmology and theology. His first lecture is an apology for the philosophical life by showing that good does come of its frequent failures to find the truth. In the second he shows his own strongly religious interest, and leads up to Spinoza, who is perhaps more his teacher than any other, though of course he transcends Spinoza's limitations. The third lecture bears us on to Kant, and is happily entitled "The Rediscovery of the Inner Life." He then gives a full lecture to Kant, and makes a skilful presentation of that part of his system which seemed admissible to the present course. Passing then through Fichte and Schelling, and the Romantic School generally, he puts forth his best work on Hegel, of course bringing out but little, yet doing it in the master's way. He indicates that he is an Hegelian Spinozist. He concludes the first part of the book with a lecture on "Evolution," in which a brief, but severe, treatment of Spencer is included. It is amusing to see how exact a subtle thinker like Hegel seems to Dr. Royce, while he finds Spencer just the reverse. He is of course a critic of Hegel, but he hesitates not to say that Hegel's "vital comprehension of our life remains forever."

The second part of the book contains "Suggestions of Doctrine," and deals with "Nature and Evolution," "Reality and Idealism," "Physical Law and Freedom," and "Optimism, Pessimism, and the Moral Order." When reading this part we seem to come out of the "Annex" into the University. Dr. Royce addresses his peers and labors to show that pure idealism, in which the outer world is an order of thought and its God a World-Spirit, is the best of theologies. To him the Logos is the all-embracing mind of which our thinking is a part, which is growing as we grow, erring when we err, but infinite in its comprehensiveness, and not an aggregate of minds, but the Mind of the moral order. The life of this World-Mind is a tragedy indeed, and Dr. Royce despises the weak optimism which retires out of noble strifes into blind resignation, or which proposes to make life heavenly by changing land tenure, and prefers Schopenhauer's pessimism so far as facts demand serious struggle. We are free, he teaches, in that we can refuse our bodily desires their gratification, that is, we are free to struggle. He loves strennuousess. He likes to help

the World-Spirit to lay down its life in imperfection and take it up again in glory. Scripture is always on his tongue, and is reverently used in the main. Out of perhaps fifty instances we remember only one that was a blunder Scripturally, though not rhetorically, and that was in the ninth lecture when he said:

> Scorn will not impose upon us. We know that we were not prodigals, but rather spies sent to spy out the land of promise; and what we bring back with us are great clusters of grapes as specimens of the wealth of a land of milk and honey beyond the Jordan of mystery.

Here he confused the spies of NUM. xiii. with those of JOSH. ii., but he knows, or did know, his Bible very well.

As to pantheism of this sort, it is too large a subject to deal with here; but we hope that no one calls such an Hegelian-Spinozist an atheist. He is far indeed from it. He holds the natural theology of his profession. He strenuously serves the God whom he sees to be essential to sane thinking. The pity is that as he ministers to the least of the Lord's brethren, he should not feel the presence of the Lord, who loves the World-Spirit, and takes care of it, and rejoices in its triumphs, and weeps over Jerusalem, but Who is not Judaism nor Cæsarism. Our friends, the metaphysicians, do not see that to know the Lord is just as rational and facile as knowing a friend as to his spiritual part, but some time they will see Him as the Divine Man, their Sun and Shield.

THE NEW WORLD; A QUARTERLY JOURNAL OF RELIGION, ETHICS, AND THEOLOGY. Vol. I., No. 1. March, 1892. Boston: Houghton, Mifflin, & Co. $3.00 a year.

DURING the last year the *Unitarian Review* and the *Universalist Quarterly* came to an end from lack of support. The gap is now filled by a new review not openly denominational, but conducted by Dr. C. C. Everett, Dean of the Harvard Divinity School; Dr. C. H. Toy, a professor in the same; Dr. Orello Cone, a Universalist clergyman and President of Buchtel College, Ohio; and Rev. N. P. Gilman, a Unitarian.

The first article, on the "Evolution of Christianity," is by Dr. Lyman Abbott, and presents his view in a popular way, saying that at first there was the confession "Thou art the Christ, the Son of the Living God," and that now we have the "Episcopal Thirty-Nine Articles, the Methodist Episcopal Twenty-Four Articles, and the Westminster Confession of Faith of Thirty-Three Chapters." Dr. Everett then treats of "The Historic and the Ideal Christ,"

carrying out a line of thought which is calm but not without its controversial effect. We next find a very interesting paper from Professor Scherrman, of Cornell, on "The Future of Liberal Religion in America," in which he predicts the decline of dogmatic authority. Rev. W. R. Alger follows with an ingenious essay on "The Common, Commonplace, and Romantic." We have next a biographical sketch of Kuenen from Professor Toy. J. Estlin Carpenter has a long paper, on "The Theistic Evolution of Buddhism," showing how "from a system of ethical culture, it has become a religion." Rev. T. R. Slicer furnishes a scholarly account of the period "Between the Testaments." A more radical paper is that of Rev. Edward H. Hall on "The New Orthodoxy." The last article is one of the best and treats of "The Philosophy of Thomas Hill Green." It is the contention of the writer, Charles B. Upton, of Oxford, that Hegelianism excludes Christian theism. There are no editorials except reviews of books, which are well done from the point of view of the Unitarian faith.

Personal Experience. By John Ellis, M. D. Philadelphia: Hahnemann Publishing House. 1892. pp. 134.

In this pamphlet Dr. Ellis tells of his own life, his childhood, his medical education, his conversion to homœopathy, his changes of residence, his most striking "cases," his work as a medical lecturer, his convictions as to drunkenness, tobacco, tight-lacing, and other evils, his reception of the doctrines of the New Church, his efforts to promulgate them, his studies in wine-making ancient and modern, and his reasons for giving special attention to communion wine. He is now seventy-six years old, enjoying the full possession of all his powers, and so ardent in the generous use of his money to push his ideas as to cause many younger men to blush. We have read the pamphlet with much interest and would express the hope that, in one or other of its many subjects, it may be helpful to a large circle of readers.

*** *Do Christians Believe in Christ?* is a remarkably well expressed presentation in most convincing form of our doctrine of the Lord. It is signed "H. C. A.," which we suppose to represent Charles Higham, one of our English brethren. He could not have done a better work than to publish this little but strong pamphlet.

THE NEW CHURCH.

AS TO THE GIFT-BOOKS.

THE distribution of books to the clergy has gone on for several years and has attained proportions which could hardly have been expected at first. When Mr. Iungerich began by ordering a thousand copies of the "True Christian Religion" printed for this purpose, he set in motion a ball which has kept on rolling with ever increasing velocity and force. He himself added the "Apocalypse Revealed," as he found the demand for the first book increasing, and received many appreciative replies from recipients. Then the Tract Society in Philadelphia took up the work and began to give "Heaven and Hell," and the smaller "Life of Swedenborg" by White. About one hundred thousand of these books have now been distributed. Nor did it stop here. The people in Connecticut, anxious to aid, took up Madeley's book on "Correspondences," Dr. Ellis prepared a treatise on "Skepticism and Revelation," the work on "Divine Love and Wisdom" was sent to teachers, and there has been a bountiful distribution of books to public libraries. We have not the statistics at hand, but we know that eleven thousand of Madeley have gone out, and an immense number of Dr. Ellis's book in several languages.

We mention the matter because it seems to us that some suggestions may properly be made. White's "Life of Swedenborg" is wholly inferior to Worcester's, which is so good that it is hardly likely to be superseded by another. White wrote from admiration, Worcester from careful study, and with the use of the Tafel documents. The greater amount of information makes Worcester more satisfactory, but it is also vastly more convincing. As to the books of Madeley and Ellis we want to speak with due respect, but neither seems to us perfectly well adapted to its purpose. In the one case we have the good work of an author who wrote well for his day, but who died in 1827, and his book, like Noble's "Appeal," is not aimed at precisely the state of mind of the present day. Dr. Ellis is our most energetic layman, with a purse which is always open to good uses, but he claims no superior gift in addressing men of a wholly different training and occupation. Of the works of Swedenborg which are given out, we have only

the single suggestion to make that they are large. It is a question which can properly be considered whether the first message to an inquiring mind should be three thousand pages long. We lately heard of a young Chinaman in New York who applied for one of the books. He received all four and expressed himself as utterly incapable of reading so many thick volumes.

It is not only true of the Chinaman that he wants one, compact book, made very plain and fully supported in Scripture and reason, but it is true of most ministers at the present day, that they read few books, and those small ones, and write only little books if any. It is not to our purpose to send the average minister a year's reading at first, for he is more likely to persevere with a week's reading, and to comprehend what he gets in that time. Moreover his problems are few and concern the Lord, the Word, and the way of life. Deeper things of the creation and the degrees of spiritual life do not present themselves to him. He desires to answer the questions which his people ask, and which his brother ministers propound. He is eager to get answers to these and to preach what he can obtain. Approached on this side, in this way, he is accessible and responsive. Speaking generally he does not read and reject the doctrines presented to him in the works now distributed, but he does not get hold of them. The many brilliant exceptions to this rule which appear from time to time only emphasize the fact we have stated.

Now what is suggested? We are in favor of using the "Four Doctrines," a book of about three hundred pages, treating of the primary subjects of the Lord, the Word, Faith, and Life. It is very compact in its arrangement, is succinctly expressed, and is strengthened by the most abundant Scripture proof of every position. It meets the preacher with themes for his immediate use. It fortifies him against skeptical assault or persecution for heresy. It is a thoroughly good book to give to him. Unless we are to make a compilation for the purpose, we have the best first work here. That might be followed very usefully by the "True Christian Religion."

The wisdom of distributing Worcester's "Life of Swedenborg," would seem to need no argument, if it be granted that the best is that which we are in duty bound to give to the inquirer.

THE COMING CONVENTION.

In this day of our beginnings we hold it to be the duty of every

one who can possibly do so, to go to the sessions of the General Convention. The work of this body is so general that even those who may prefer to be members of a more august communion than that of our little organization, ought to attend and help on such a work as that of publication. It is because we like to think of it as a general gathering in fact as well as in name, that we are very sorry to see it so uncertain as to the time of its session. This year all previous surprises have been eclipsed by the call to meet May 14. We know very well that this was not done to keep people away, but we know equally well that it will do so. Of course the convenience of the host is not be overlooked, but we can scarcely think that Cincinnati ruled here.

But now that the time is fixed beyond recall, the Board of Missions, the Theological School, and all sufferers must put aside complaints, and the meeting must be made to succeed through the energy of those who go. Only let the speeches be short and to the point, and let the stated addresses be made concise and business like, and let a broad liberty be given to all who have a desire to be heard, and the meeting will do every one good.

We hope, however, that the Convention will not adjourn without expressing itself unmistakably as to the need of having a settled time for its meeting, and we would suggest that the time most likely to be agreeable all round, would be two or three weeks later than May 14.

THE MASSACHUSETTS ASSOCIATION.

THE meeting on Fast Day, though not as eventful as that of last year, was much enjoyed. We shall print the discourse delivered in connection with the opening services by the General Pastor, and well suited to the occasion in general, and as an introduction to the solemnities of ordination which followed. Rev. Clarence Lathbury, though comparatively a new comer, has made his way rapidly in the work of the ministry, and his ordination was called for by the Fall River Society. Rev. Christian H. Flemming came from Denmark nearly three years ago, and has done faithful work in the Theological School. His ordination was the result of an invitation which he had accepted with the approval of the Board of Missions, to work in Aalborg.

There was much that was interesting in some of the society reports. Unfortunately, but perhaps necessarily, they are not always perfectly well done, sometimes indicating too much the minister's

point of view and sometimes showing that he has not been sufficiently careful to provide for a full report. Boston had secured a parlor, Roxbury had made notable changes in its ritual, Abington had had an unusually large attendance, Brockton had remodelled its church at large expense, Bridgewater had been active on regular lines, Providence had beautified its church in a way very pleasing to all who were formerly anxious in its behalf, and Newtonville showed a steady growth. The Missionary Board made a full statement of work in an increased number of places. The Union as the financial body made a very clear showing, and no one offered any criticism of the change of location, while several commended it.

The General Pastor had expressed in his report a willingness to conduct a home reading circle. This was remarked upon at length, altogether favorably, though the discussion ran off somewhat to the subject of the *Manual.*

IMPOSTORS.

No one will claim to be infallible and therefore he will not declare that he cannot be deceived, but we have not been able to understand how such a man as Cyrus or Koresh Teed could influence any one who had a rational mind. When he stood in front of the church in which our Convention met in 1891, he was denounced, but it seemed unnecessary to take notice of such claims as he made. Yet Laurence Oliphant became a slave to T. L. Harris, and now Teed thus speaks in an interview had with him in Chicago, March 15, by a correspondent of the *San Franciso Examiner:* —

"Koresh" Cyrus W. Teed has just returned from a trip to California, and brought with him a $200,000 heiress, but he refuses to give her name or talk about her. Dr. Teed was closely questioned on this point, but he steadfastly declined to satisfy public curiosity in the matter.

"We have about two hundred followers in the West," Dr. Teed said. "These people come from all classes and denominations, *but principally from the Swedenborgians.* We have established a home at San Francisco, where our people can gather."

"Did you visit Thomas Lake Harris, the 'Primate' of Santa Rosa, Cal., who has achieved a good deal of notoriety lately?"

"Yes, and was very well received. He indorsed my doctrine, but we have not yet entered into any confederation with him. Our plan is to form a confederation of all of these societies — namely, the Economites of Pennsylvania, the Ammon-

ites, Shakers, and Perrys People. The College of Life here will be the head-quarters of this confederation."

THE PHILADELPHIA SOCIETY.

An excellent showing is made by the "Hand Book of the First New-Jerusalem Society of Philadelphia for the Year 1892," and an excellent motto it has in the words, "Uses are the bonds of society; there are just as many of these bonds as there are good uses," T. C. R. 746. The contents are grouped under Officers and Committees, Church Committee, Board of Trustees, Sunday School, Aid Fund, Nominations, Ladies' Aid Association, Benevolent Association, The League, Ways and Means, Book Association, By-Laws, Annual Reports, Directory of Members, Directory of Sunday School. We found the pamphlet full of good news, except that one salary item seemed small.

NEW CHURCH LIGHT.

This is the latest periodical to be started among us. It is edited by Rev. John Whitehead of Pittsburg, who announces in the first number the withdrawal of himself and his society from the control of Mr. Benade, who seems, from the documents printed, to have treated them in a way which they did not expect.

OUR VEGETARIAN BRETHREN.

Food, Home, and Garden, for March, contained a poor engraving and a good biographical sketch of Swedenborg. The latter is of course the more important, and, equally of course, it did not omit vegetarian extracts from A. C. 1002, 1003, 998, 1000, and 10835.

STILL ANOTHER PAPER.

We have to announce the appearance of a paper which Rev. E. I. Kirk who resides at Allport, Pa., has begun to print on his own press as he states. It is small, and has four pages filled with extracts from the works of Swedenborg. Compilations of this sort have been a favorite form of publication with Mr. Barrett and others. The style of this paper, however, seems rather too cheap when we consider the character of the doctrines themselves. A beautiful leaflet would seem more suitable. The title is, *The New Jerusalem*, and the price is one dollar a year.

A NEW AND GOOD WAY.

Rev. O. L. Barler has not been heard from for a long time,

but he reports himself efficiently at work in the South during a recent tour. While preaching in Texas, in a church kindly furnished him, he offered to send a copy of "Heaven and Hell," to every one who would pay him the postage. Two hundred and sixteen copies were at once called for, and one aged minister engaged to sell copies if they were sent to him. This is excellent.

THE MESSENGER SUPPLEMENT.

We were much pleased to see the editor of the *Messenger* make a special effort to increase its subscription list by publishing a supplement full of good reasons for subscribing given by some thirty ministers, but we were not pleased by the thought which instantly arose, that scarcely one quarter of these brethren who value the paper so highly ever contribute to its pages. What a difference it would make if they did!

"A THEORY OF EDUCATION."

In our note appended to Mr. Hayes's article, in the April number, with the above title, we failed to do full justice to Mr. Hayes's thought. The article says:

> Properly speaking, all impulses and ideas are from within; but the mind does not become conscious of them as such. The mind becomes conscious only through its reactions; the reaction to living impulse from within is perceived as sensation. The reaction to the presentation of ideas from within is perceived as mental images — "ideas of the imagination." These reactions and this consciousness would not be possible without the external world and its phenomena.

Possibly an interpretation of this into the common New-Church forms of thought, would be something like this: Man's mind consists of will and understanding, which are organic forms receptive of life from the Lord. The will receives life from the Divine love, and the understanding from the Divine wisdom. But this life does not come to man's consciousness except by means of sensations from without — the life of the will by sensations which are felt as pleasant or unpleasant, and the life of the understanding by sensations that are felt as true or false. The fitness of the outer world to develop the conscious reception of the Divine life of love and wisdom, arises from its being itself a creation of that life either perverted or unperverted.

We understand that this is Mr. Hayes's meaning, and we regret that we failed to get it fully from the words as they stood.

THE RELIGIOUS WORLD.

*** THEOSOPHY is handled without gloves in the *Month*, a London magazine:

I do not hesitate to express my deliberate conviction that many of the Theosophic marvels are such as no amount of conjuring skill or clever deception could have produced, but that there is in them a large element of what, for convenience sake, I will call preterhuman agency at work.

If we pass to the consideration of the distinctive dogmas of the Theosophists, and ask what evidence beyond the miracles they can advance in support of so bold an hypothesis as is involved, our Theosophist vouches from his own personal knowledge and experience for the existence of those privileged beings, the Mahatmas, having held communication with them and witnessed their powers.

But if we would know the true character of Theosophy we must look to its teaching respecting God. Now, on this point, the Deity of the Theosophist differs little or nothing from the "Eternal Something" of Mr. Herbert Spencer. It denies most expressly and unmistakably any sort of Personal God. God is all, and all is God. God is the Infinite and Eternal Cause — the rootless root of all that was, and is, and ever shall be. In other words, Theosophy is merely a sort of resuscitated Pantheism, assuming a tone of friendly patronage toward all other religions, but at the same time cutting at the root of all that makes religion deserving of the name. It claims that Jesus was an adept, but denies that He was the typical Christ.

As regards the marvels of Theosophy, we find the facts undeniable. We find a set of phenomena almost exactly identical with those of Spiritualism. In Spiritualism, the foolish persons who have taken part in it have been made the tools of preternatural beings for the spread of doctrines opposed to Christianity. Are we justified in arriving at any other conclusion in respect of the Theosophists?

To put the matter in plain English, Theosophy is a false, anti-Christian, godless system, teaching doctrines subversive of all belief and all true morality, and putting forward as its credentials, wonders which are neither more or less than simple devilry.

To sum up. The wonders of Theosophy are not (speaking generally) impostures. Many of them are quite inexplicable by natural means. They cannot be supernatural, for the system to which they bear witness is one that blasphemes alike Almighty God and His Son our Lord Jesus Christ. We cannot, therefore, avoid the inference that they are due to the preternatural powers of the invisible enemies of God. It is nothing else than a system of devilry veiled under fair names, and hiding its true character behind the veil of a universal Brotherhood, and the pretense of a superior knowledge of Nature's secret laws. It deserves the hatred and abhorrence not only of every one who calls himself a Christian, but also of every believer in the unity of a Personal God.

*** UNDER the heading "The Symbolism of Nature needs a Key," a cautious writer in the *Sunday-School Times* has anonymously presented a glimpse of the great truth of Correspondence:

The apprehension of correspondences existing between the spheres of the visible and the spiritual is at once among the highest activities of man's intellectual being, and its innate and universal endowment. The surmise

> "What if earth
> Be but the shadow of heaven, and things therein
> Each to other like, more than on earth is thought?"

has occurred more or less distinctly to every susceptible mind. The simplest faculties have entertained it, the subtlest have ardently sought to substantiate it as a fact. Plato's profound intellect conspicuously shared the impression, and gave it constant illustration. He conceived of the world of sight by the figure of an underground den in which men lived with their backs to its mouth and to the entering light, seeing nothing but passing reflections on a screen; unable, because of being fettered, and unwilling, because of the pain that facing the light would give them, to look at the real objects. And sounds came to them only in echoes.

The great philosopher intently pondered the shadow-shapes and sounds about him, and turned from them to acquaint himself with their prototypes in "the heaven of ideas," to discern abstract and Divine truths for which there was no direct external source of information besides the ambiguous oracles and the poets. The latter, the popular exponents of the religion of the day, had rendered the ancient myths in forms of exquisite beauty, instinct with the vital quality of genius which has made a few Greek writers a perennial fountain of fresh thought and expression to succeeding generations of artists and scholars. But they interpreted the personifications of nature in the light of a darkened heart, and often encouraged men's folly and passion by reciting the example of the gods unblamed and clothed in fascinating attractiveness.

One alone of our race, He whose primal pattern is impressed alike on things visible and invisible, has clearly comprehended their true connection. His charge to his disciples, "Now from the fig-tree learn her parable" (MATT. viii. 24, 32, Rev. Ver.), indicates that he saw all material forms to be in some sort commissioned to set forth a spiritual sense, which we may apprehend; and he emphasized and endorsed the peculiar power of the human imagination to compare the temporal and the eternal, by himself noting resemblances between them, and by adopting such resemblances as the chief means and method of his instruction. In stating these analogies, and in drawing deductions therefrom, he assumed a perfect understanding of the economy of the kingdom of grace, easily and familiarly declaring its principles. "We speak that we do know, and testify that we have seen," was his invariable attitude respecting the most occult and mysterious facts and processes of the spirit world.

*** DENOMINATIONALISM has been treated candidly by Dr. Edward Judson in the *Examiner* (Baptist):

The denominational partitions are all the time growing thinner, and distinctive truths are oozing and leaking through, so that we shall wake up some fine morn-

ing and discover, to our surprise, that the liquid in all the denominational compartments is substantially the same, and some of us with considerable reluctance will find that we all believe essentially alike. This is the unity we are arriving at, whether we want to or not. All Christians will not ultimately become members of one denomination either here or in heaven, but, little by little, all the truth that is preserved and witnessed to by each denomination will become the common property of all. It is a fair question whether, in many cases, when a minister finds himself strongly attracted by the features of another denomination than his own, it is not his bounden duty to remain right where he is, and sturdily realize, if possible, within his own communion the ideas and spirit which he admires, and not carry coals to Newcastle by joining another denomination, provided, of course, he does not radically diverge from the doctrines of the Christian body which he represents.

Will denominations then pass away? I think not. Names have always been more stubborn historic facts than things. A form will last long after the truth has evaporated out of it. Denominational partitions will survive as convenient division walls for Christian work.

*** It is pleasant to see the Bible circulating among the Roman Catholics:

The Rev. Dr. Walter Elliott, of the Roman Catholic Church, having recently spoken in great praise of the Bible as a book for general reading and study, was asked whether the church would join the American Bible Society in distributing the New Testament. Dr. Elliott replied that he would guarantee the free distribution of the Douay version of the New Testament to Catholics if furnished by the American Society, and in any numbers they might choose. Accordingly, the Rev. James A. O'Connor, editor of *The Converted Catholic*, offers to furnish the genuine Douay New Testament for ten cents a copy, and contributions are called for to buy copies at that rate, for Dr. Elliott to distribute among his people.

*** It is very gratifying to find the following in *The Christian Intelligencer* which never undervalues Scripture:

In an article in *The Homiletic Review*, Dr. Wm. M. Taylor justly asks what doth hinder the chanting of the Psalms in public worship. "I do not mean that they should be chanted by the choir for us, but that the congregation as a whole, led by the choir, should chant them. It would take a little care, and some considerable practice, but by the introduction of a psalm, to be chanted by the people, into the service, we would bring back the Psalter into prominence, and so make more clearly manifest the unity of the one true Church of God throughout both the old and the new dispensations." These are words of great force and truth. It would be a very great blessing to have whole congregations praising God in the use of His own inspired words, and that with a music so simple that any one could follow it. Such an exercise would give an agreeable variety to the service, and at the same time aid in kindling the spirit of worship.

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